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# GRAMMAR

OF THE

*MALAYAN LANGUAGE,*

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# GRAMMAR

OF THE

*MALAYAN LANGUAGE,*

WITH

AN INTRODUCTION AND PRAXIS.

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نحو دان صرف  
در بهاس ملايو

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By WILLIAM MARSDEN, F.R.S.

*AUTHOR OF THE MALAYAN DICTIONARY, AND OF THE HISTORY OF SUMATRA.*

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## INTRODUCTION.

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THE MALAYAN, or, according to the pronunciation of the natives, the *Malāyu* language (of which a DICTIONARY was lately, and a GRAMMAR is now offered to the public) prevails throughout a very extensive portion of what is vaguely termed the East-Indies, including the southern part of the peninsula beyond the Ganges, now bearing the name of the MALAYAN peninsula, together with the islands of SUMATRA, JAVA, BORNEO, CELEBES, and innumerable others, as far to the eastward as the MOLUCCAS, emphatically termed the Spice-islands, to the southward, as the island of TIMOR, and to the northward, as the PHILIPPINES; forming collectively the MALAYAN archipelago. This great insular region may also not inaptly receive the appellation of the *Hither* POLYNESIA, as distinguished from the *Further* POLYNESIA or vast expanse of South-sea islands, between which, NEW GUINEA may be considered as the common boundary. The name of POLYNESIA, as applied to this tract, was first used by M. DE BROSSES, and afterwards adopted by the late MR. A. DALRYMPLE.

It must at the same time be understood that the islands of this archipelago, for the most part, especially those of the larger class, and the peninsula itself, have also their own peculiar languages, (whether radically differing or not, will be hereafter examined) spoken by the inhabitants of the inland country, whilst the

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Malayan

Malayan is generally employed in the districts bordering on the sea-coasts and the mouths and banks of navigable rivers. It is consequently the medium of commercial and foreign intercourse, and every person, of whatever nation, who frequents a port of trade must negotiate his business in this tongue, either speaking it himself or employing an interpreter. From hence it is that, by comparison with a similar prevalence of a dialect of Italian or Catalonian along the shores of the Mediterranean, it has commonly received the appellation of the *lingua franca* of the East. On the continent of India however it has not obtained any footing, or is known only to those merchants and seamen who are engaged in what is denominated the Eastern trade.

That the Malayan language has obtained this extensive currency is attributable in the first place to the enterprising and commercial character of the people, who either by force of arms or in the spirit of mercantile speculation, have established themselves in every part of the archipelago convenient for their pursuits; and perhaps in an equal degree, to the qualities of the language itself, being remarkably soft and easy of pronunciation, simple in the grammatical relation of its words, and in the construction of its sentences, plain and natural. The attention indeed to smoothness of utterance is so great that not only, in the formation of derivatives, letters are systematically changed in order to please the ear, but also in words borrowed from the continental tongues, the Malays are accustomed to polish down the rougher consonants to the standard of their own organs.

As a written language the Malayan has been cultivated with no inconsiderable degree of care, and however the dialects as spoken may vary from each other in the sound of certain vowels (as will be noticed particularly in the GRAMMAR), or by the adoption



adoption of local and barbarous terms from the inland people or from Europeans, there is a striking consistency in the style of writing, not only of books in prose and verse, but also of epistolary correspondence, and my own experience has proved to me that no greater difficulty attends the translation of letters from the princes of the *Molucca* islands, than from those of *Kedah* or *Tranġgānu* in the peninsula, or of *Menanġkġbau* in SUMATRA. Nor is this uniformity surprising when we consider that none of the compositions in their present form can be presumed more ancient than the introduction of the Mahometan religion in the fourteenth or, at soonest, the thirteenth century, at which period the Arabic mode of writing must likewise have been adopted; for although it cannot be doubted that the Malays, as well as the other natives of these countries, made use of a written character previously to that great innovation, yet the general style of composition must have received a strong tincture from its new dress, and this Arabian garb being similar throughout the different islands, we are naturally led to expect a more marked resemblance in the language so clothed than in the original nakedness of the oral dialects.

The antiquity of these dialects we are entirely without the means of ascertaining, so modern is the acquaintance of Europeans with that part of the East. The earliest specimen we possess is that furnished by the circumnavigator *PIGAFETTA*, the companion of Magellan, who visited the island of *Tedōri* in the year 1521, and whose vocabulary, in spite of the unavoidable errors of transcription and printing, accords as exactly with the Malayan of the present day as those formed by any of our modern travellers, and proves that no material alteration in the tongue has taken place in the course of three centuries. In the  
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vocabulary collected by the Dutch navigators at *Ternāti*, in 1599 (“servant de promptuaire à ceux qui y désirent naviguer, car la langue *Malayte* s’use par toutes les Indes Orientales, principalement ez Molucques”) we equally find an entire identity with the modern dialect.

Having described the language as confined in general to the sea-coasts of those countries where it is spoken, and consequently as that of settlers or traders, we are naturally led to inquire in what particular country it is indigenous, and from whence it has extended itself throughout the archipelago. Many difficulties will be found to attend the solution of this question, partly occasioned by the bias of received opinions, grounded on the plausible assertions of those who have written on the subject, and partly from the want of discriminating between the country from whence the language may be presumed to have originally proceeded, and that country from whence, at a subsequent period, numerous colonies and commercial adventurers issuing, widely diffused it amongst the islands whose rich produce in spices, gold, and other articles attracted their cupidity. From the peninsula especially, where trade is known to have flourished for several centuries with extraordinary vigour and to have occasioned a correspondent population, these migrations took place, and it was natural for those travellers who in early times visited *Malacca*, *Johor*, and other populous towns in that quarter, to bestow on it the appellation of the MALAYAN peninsula, or (with much less propriety) the peninsula of *Malacca*, and to consider it as the mother country of the Malays, which in fact it is with respect to the colonies it has so abundantly sent forth. But subsequent investigation has taught us that in the peninsula itself the MALAYS were only settlers, and that the interior districts, like those  
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of the islands in general, are inhabited by distinct races of men. Among these are the *ōrang benūa* or *aborigines* noticed by Mr. RAFFLES in his valuable paper on the *Malāyu* nation, printed in the *Asiat. Res.* vol. xii. “ The Malays (says this gentleman, whose recent appointment to a situation of as great trust and importance as a nation can confide to an individual, justifies the opinion that in a former work I had an opportunity of expressing with regard to his talents) seem here to have occupied a country previously unappropriated ; for if we except an inconsiderable race of *Caffries*, who are occasionally found near the mountains, and a few tribes of the *ōrang benūa*, there does not exist a vestige of a nation anterior to the Malays, in the whole peninsula. As the population of the *Malay peninsula* has excited much interest, my attention has been particularly directed to the various tribes stated to be scattered over the country. Those on the hills are usually termed *Samang*, and are woolly headed ; those on the plain, *ōrang benūa*, or people belonging to the country ; the word *benūa* being applied by the *Malays* to any extensive country, as *benūa China*, *benūa Keling* : but it appears to be only a sort of *Malay* plural to the Arabic word *ben* or *beni*, signifying a tribe. The early adventurers from Arabia frequently make mention in their writings of the different tribes they met with to the eastward, and from them most probably the Malays have adopted the term *ōrang benūa*.” From the paucity of their numbers as here described we are led to remark that they must have been reduced in an extraordinary degree, either by wars or by proselytism (which tends to confound them with the Malays) since the days of the Portuguese government. I must further take the liberty of observing with respect to the word بنو *benūa*, (as being of importance in the present investigation)



that it is entirely unconnected with the Arabic بني *benī* “sons or tribe,” from which it cannot be derived by any rule or analogy whatever; but is, on the contrary, a genuine Malayan term, signifying “country, region, land,” or one of those radical words which the Malayan has in common with the other East-insular or Polynesian languages, being found not only in the *Bisaya* and other dialects of the Philippines, but also in the South-sea languages under the form (differing more in appearance than reality) of “*whennua*” and “*fenua*.” To render it applicable to “persons,” the word *ōrang* must be prefixed, and *ōrang benūa* signifies literally and strictly “the people of the land,” as distinguished from foreign settlers or invaders; and this phrase alone affords no weak proof (if others were wanting) that the Malays do not regard themselves as the original inhabitants, but as the occupiers only, of the country.

In the neighbouring island of SUMATRA, on the contrary, the kingdom which occupies the central part and claims a paramount jurisdiction over the whole; which in ancient times was of great celebrity, and even in its ruins is the object of superstitious veneration with all descriptions of inhabitants; this kingdom of *Menangkābau* is entirely peopled with MALAYS, the language there spoken is *Malayan* only, and no tradition exists of the country having ever been inhabited by any other race. So strong indeed is the notion of their own originality, that they commence their national history with an account of Noah’s flood, and of the disembarkation of certain persons from the Ark, at a place between the mouths of *Palembang* and *Jambi* rivers, who were their lineal ancestors; which belief, however futile, serves to shew that they consider themselves as the *ōrang benūa* or people of the soil, *indigenæ non advenæ*.

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From such a Malayan country rather than from any maritime establishments, which always bear the stamp of colonization, we might be justified in presuming the Malays of other parts to have proceeded in the first instance; but it happens that we are not obliged to rest our opinion upon this reasoning from probabilities, for we have in support of it the authority of the native historians of the peninsula, the most distinguished of whom assert in positive terms that the earliest *Malayan* settlers there, by whom the city of *Sinṅa-pūra* was founded at *ūjong t̄anah* or “the extremity of the land,” in the twelfth century, migrated in the spirit of adventure from SUMATRA, where they had previously inhabited a district on the banks of the river *Malāyu*, said, in the style of mythology, to have its source in the mountain of *Mahā-mērū*. For some details respecting this emigration, the transactions that succeeded, the expulsion of the Malays from *Sinṅa-pūra*, in the reign of their fifth king, *Srī Iskander Shāh*, by the forces of the king of *Majapāhit*, at that time the principal monarch of JAVA, their founding the city of Malacca in 1253, and also respecting the connexion still understood to subsist between *Mananṅkābau* as the parent state, and that of *Rembau*, a district situated inland of *Malacca*, “the *raja* of which, as well as his officers receive their authority and appointments from the Sumatran sovereign,” I must take the liberty of referring the reader to the History of SUMATRA (ed 3. p. 325 to 345), in which he will find the authorities for what is here advanced, collected and discussed. It is not however to be confidently expected that an opinion so much at variance with those hitherto prevailing on the subject, will be adopted without further and strict investigation. To the advocates for the superiority of the Malays of the peninsula and of their language  
over

over what they term provincial dialects, I have only to say that it is by no means my intention to contest that superiority, however ideal, which may have been acquired by a more extensive intercourse with other nations, but only to state the grounds for a belief that the generic name of *Malāyu*, now so widely disseminated, did not in its origin belong to that country, but to the interior of the opposite island, where, in the neighbourhood of the mountain of *Sūñgei-pāgū*, so celebrated for its gold mines, and from whence rivers are said to flow towards either coast, it is found as a common appellative at this day, and particularly belongs to the great tribe of *Sūñgei-pāgū Malāyu*, of whom an account is given in the work of VALENTYN, v deel, “Beschryvinge van Sumatra,” p. 13, 14.

In discussing this subject it becomes necessary for me to observe upon some passages in a paper “on the Languages and Literature of the Indo-Chinese nations” printed in vol x. of the *Asiat. Researches*. The untimely and unfortunate loss of its ingenious author, under circumstances the most favourable for the prosecution of his inquiries, I deeply regret, and the more pointedly as I feel myself called upon, in defence of my own, to question the correctness of several of his opinions that appear to have been too hastily adopted, and which I wished him to have brought to the test of local knowledge. “The *Menangkabow* race (he states) who seem at an early period to have ruled the whole island of *Sumatra*, whose chief assumes the title of *Maha Raja* of *Rajas*, and derives his origin from *Lankapura*, speak a dialect of *Malayu* which differs considerably from that of the peninsula; but which seems, as far as I can judge, to coincide in many respects with the *Jawa* or Javanese language. The race have probably derived their origin from *Langkapura* in



in *Java*." In support of Dr. LEYDEN's favourite system, the object of which is to derive the language and literature of the Malays from JAVA, the dialect of *Menanġkġbau* is here asserted to have much more affinity to the Javanese than to the Malayan of the peninsula; but all who are acquainted with these countries must know that the Javanese, although a radical affinity exists and many words are common to both, is a distinct language from the Malayan, not reciprocally understood by the natives (the Javans usually acquiring the latter for the purposes of intercourse), and written in a different character; whilst, on the contrary, the dialect of Malayan spoken in SUMATRA differs from that of the peninsula in pronunciation merely or the more or less broad terminating vowels, as remarked by Mr. RAFFLES. It must further be remarked that in the same page where Dr. LEYDEN read that the *Maharaja* derived his origin from *Laṅka-pūra* (Hist. of Sum. p. 340) he must have likewise seen that it is situated (according to the pompous edict, and whether imaginary or not is of little importance) between *Palembang* and *Jambī*, on the eastern coast of SUMATRA, and by no means on *Java*, where no such name is to be found.

It is not a little remarkable that in the correspondence of the Malays, and I allude especially to the chiefs of the various districts of the peninsula, whose letters I possess in great numbers, the term "*malāyu*," as applied to themselves or other eastern people, very rarely occurs, and that instead of it they familiarly employ the phrase of *ōrang de-hāwah anġin*, signifying the "lee-ward people," or literally, "the people beneath the wind," in contradistinction to the *ōrang de-ātas anġin*, "windward people," or those "above the wind." From whence this meteorological rather than geographical distinction has arisen, or upon what

principle of trade wind or monsoon it is to be justified, I am unable to determine; nor is the consideration of equal moment with that of ascertaining the region to which the distinction is applied. The earliest notice of it is to be found in the *ASIA* of DE BARROS, sixth Book of the second Decade, where we are told that “previously to the founding of the city of *Malacca*, that of *Sinṅa-pūra* was resorted to by the navigators of the western seas of India, as well as by those of countries lying to the eastward of it, such as *Siam*, *China*, *Chiampa*, *Camboja*, and the many thousand islands scattered over the eastern ocean. On these two regions of the globe the natives (of the eastern part) bestow the appellation of *de-bawah aṅgin* and *atas aṅgin*, signifying below the wind and above the wind, or Western and Eastern. For as the principal navigation in these seas is either from the Bay of Bengal, on the one side, or from the great gulf which extends itself towards the coasts of China and far to the northward, on the other, they with reason considered that quarter in which the sun rises, the upper, and that in which he sets the nether side with respect to the situation of *Sinṅa-pūra*.” Unfortunately however for this plausible solution it happens that the Portuguese historian, who was not locally acquainted with the country, has misconceived the relative circumstances, which are exactly the reverse of what he has stated, the leeward people being situated, not towards the setting but the rising sun. By VALENTYN, the elaborate Dutch oriental historian, who composed his great work on the spot, we are informed (v. deel, *Beschryvinge van Malakka*, p. 310) that “the Malays are commonly named *ōrang de-bāwah aṅgin*, leeward people or easterlings, and the inhabitants of the western countries, especially the Arabians, *ōrang atas aṅgin*, windward people or westerlings;”

terlings;" but he does not attempt to explain the meaning of the terms, or to assign any grounds for the distinction. These two authorities being thus obviously at variance with regard to the specific application, it becomes necessary to have recourse to that of the natives themselves, by whom the terms are so frequently employed. In a book containing a digest of their ceremonial law, founded on the precepts of the *korān*, the following passage presents itself: "*Pada segala negri iang de-bāwah anġin orang meng-korban-kan karbau itu ter-afzal deri-pada lembu* in all the countries beneath the wind the people sacrifice the buffalo in preference to the ox." Now as it is well known, and will be admitted, that the *karbau* or buffalo is the animal usually killed both for food and sacrifice in the farther East, and that, on the other hand, it is not a native of Arabia, it follows that the *negri de-bāwah anġin* must apply to the former, and cannot to the latter or western country.

To my readers in general, who have not formed any previous opinion, I should deem it unnecessary to adduce further proofs, but as some of my friends abroad, to whom I proposed a question on the subject of these relative terms, furnished me with explanations not very consistent with each other, one of them (whose practical knowledge of the language as well as the manners of the natives has seldom been equalled) assuring me that they referred to the superior and inferior ranks of people in society, I shall transcribe a passage or two from the correspondence of the Malayan princes of the peninsula, which may perhaps be thought decisive. "*Govrandōr pūlau pīnang iang memegang parentah kompani dan iang menōlong rāja-rāja de-bāwah anġin ini dan mashūr-lah wartā-nia de-bāwah anġin dan de-ātas anġin* the governor of *Pūlo Pīnang* who exercises the authority

authority of the Company; who gives assistance to the chiefs of *these* leeward countries, and whose fame is celebrated both beneath the wind and above the wind." And again: "*Ada shēkh tiga iang andak pūlang ka àrabī maka andak-lah anak kita tōlong tumpang-kan ka-pada kapal iang andak pergi ka-sablah atas anġin sūna* there are three *sheiks* who wish to return to Arabia. Will my son have the goodness to assist them with a passage by a ship proceeding towards *those* windward (western) parts?" Here at least there can be no ambiguity with respect to the geographical appropriation of the term.

On the western coast of SUMATRA the name of *ōrang atas anġin* is commonly applied to the inhabitants of a maritime district in the neighbourhood of the country from whence the principal quantity of gold is procured, and has been generally understood to have a reference to the direction of the westerly monsoon, supposed to vary several points above and below *Indra-pūra*. Suspecting however that this might have been an opinion gratuitously adopted, or an accommodation of the fact to the etymology, I requested MR. CHARLES HOLLOWAY, an intelligent gentleman, then chief of *Padang*, to let me know the acceptation of the phrase amongst the inhabitants of that place, situated as it is within the district of which we are speaking. To this he replied, that "the *atas anġin* people were not considered as *ōrang dārat* or "natives of the land," like those of *Menanġkābau*, but generally as adventurers, being a mixture of all nations, residing at the mouths of the rivers and along the sea-shore, from *Ayer Aji* as far to the northward as *Bārūs*, where the Achinese territory commences; and that a *Menanġkābau* man would feel very indignant at being confounded with people of this description:" from whence it is evident that they  
have



have no claim to be excepted from the foregoing definition of western foreigners, or settlers from Arabia, Persia, and the coasts of the peninsula of India, attracted by the richness of the trade, and intermixed with the natives of the country by marriages, or rather, perhaps, in these days, the progeny of such mixture.

Upon the subject of these terms MR. RAFFLES has judiciously observed to me that in their collective sense they are equivalent to the Arabic expression *عربو اعيان* *arabu ājem*, denoting all mankind, as Greeks and Barbarians, Jews and Gentiles; which is perfectly true as to the universality, but the Malays do not, in imitation of those arrogant phrases, assume to themselves a superiority over the rest of the world; for however, as Mahometans, believing in one God, they might be inclined to rank themselves above all polytheists, this sentiment cannot apply to other Mahometans of the continent of India, much less to their religious instructors the Arabians. Their expression must be considered as a mere local designation, serving to draw a line between the countries and people situated to the eastward of *Achin*-head or entrance of the straits of *Malacca*, who are the *ōrang de-bāwah anġin*, and those situated to the westward of that meridian, who are the *ōrang de-atas anġin*. Precision, at the same time, is not to be looked for in matters of this nature, and I am unable to determine whether PEGU, SIAM, CAMBOJA, COCHIN-CHINA, and CHINA itself are in fact understood to be comprehended in the former division, or whether it is restricted (as seems from their writings the more probable) to the Malayan and east-insular countries only.

The appellation of *Malāyu* is given in common both to the people and the language, but there are other terms applicable

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only to the latter, of which that of *Jāwī* or *bhāsa jāwī* is the most deserving of notice, being employed in writings to denote the vernacular language of the Malays, especially that of books, as distinguished from all foreign languages. In this sense it is that the author of the *مرآة المؤمن* or “Mirrour of the Faithful” (as quoted by WERNDLY) informs us that he composed his book (in the year 1009—1601) in the *bhāsa jāwī*, with the design of facilitating the knowledge of the Almighty to all searchers of divine truths who might not understand the *Arabic* or the *Persian* ;” and in this sense, likewise, one of the princes of the peninsula requests the chief of *Pūlo Pinang* to translate into the vernacular dialect a letter from the Governor General of Bengal, there not being any one in his dominions who could read Persian. Of the acceptation, therefore, of the word *jāwī* there should appear no room for doubt, although much diversity of opinion has existed with respect to its specific meaning and etymology.

Some have contended for its being a derivative from the name of JAVA; but nothing is more evident, from the whole tenour of the Malayan writings, than that the term of *بھاس جاوی* *bhāsa jāwī*, notwithstanding the affinity of sound, is entirely distinct from that of *بھاس جاوا* *bhāsa jāwa* or language of JAVA. I have even met with them contrasted in the same sentence, where a thing was said to be called by one name in the *jāwī* or Malayan, and by such another in the *jāwa* or Javanese. It may likewise be observed, that although in Sanskrit and Persian it is common to form adjectives by annexing *ī* to the substantive, and to say *Bengalī*, *Hindustanī*, *Konkanī*, as applied, (no matter how vulgarly) to the languages of BENGAL, HINDUSTAN, or the KONKAN, no such formation takes place in the Malayan, nor could

could *jāwī* by any rule of grammar be a derivative from *jāwa*. Indeed it is sufficient for shewing how little stress should be laid upon the affinity of sound in this instance, to mention that the word *jāwī* is likewise the common term for “cattle,” and *jāwī-jāwī* for the “*ficus racemosa*,” neither of which are presumed to have been introduced from JAVA. WERNDLY confesses himself much at a loss with respect to its derivation, and after discussing several conjectural etymologies, gives it as his opinion, that if it has a connexion with the name of *jāwa* or JAVA, it must have arisen from the circumstance of that name having in ancient times been applied to SUMATRA, as we learn from MARCO POLO, and which he thinks is corroborated by the Arabic term for gum benzoin or benjoun, being *لبان جاري* *lubān jāwī*; whereas it is well known that the article is not produced in JAVA, but abundantly in the northern parts of SUMATRA. According to MR. RAFFLES “the word *jāwī* is the *Malay* term for any thing mixed or crossed; as when the language of one country is written in the character of another, it is termed *b’hāsa jāwī* or mixed language; or when a child is born of a *Kilīng* father and *Malay* mother, it is called *anak jāwī*, a child of mixed race. Thus the *Malāyu* language being written in the Arabic character is termed *b’hāsa jāwī*.”

The appellations hitherto mentioned, whatever their shades of difference may be, are employed to distinguish this language from those which are foreign to it, but there are also terms which serve to distinguish the various styles (rather than dialects) of the language itself, as spoken by different ranks or classes of people in the same country. These are, the *bhāsa dālam*, *bhāsa banīgsāwan*, *bhāsa dāgang*, and *bhāsa kachūk-an*.

The *bhāsa dālam* or courtly style takes its name from the  
word

word دالم *dālam*, signifying “a royal palace or court,” and not, as has been supposed by the author of the dissertation “on the language and literature of the Indo-Chinese nations,” from the preposition *dālam* “in.” From this misconception of the word he was led to consider it as the “language of the interior,” and to frame, as its correlative, the term *bhāsa lūar*, to denote an “exterior” or vulgar language of the coasts, which, although the words are intelligible, I can venture to say, does not exist as a phrase. (See *Asiat. Res.* vol. x. p. 189.) The style of courts is by no means uncommon in books, because the principal characters, both male and female, introduced in romances and heroic poems, are always of royal, if not of divine lineage, and the language they speak, as well as that in which they are addressed by their compeers and their attendants, must be suitable to the condition of such personages.

The *bhāsa banīgsāwan* or style of the politer classes of society, does not in its general tenour differ materially from that of the court, but is at the same time distinguished from it by some expressions in the former applicable only to royalty, such as تیتہ *tītah* or سبد *sabda* for کات *kāta* to say, سنتھ *santap* for ماکن *mākan* to eat, برادو *ber-ādū* for تیدر *tīdor* to sleep, مٹکت *maṅkat* or ہیلغ *īlang* for مات *māti* deceased, defunct.

The *bhāsa dāgang*, as the term implies, is that of merchants who trade from port to port, whose language is simple in its construction, and perspicuous, as their dealings require, but less elegant and less grammatical than the preceding. It necessarily admits the use of many foreign names for articles of merchandise, such as بلدوا *belduwa* for *veludo* velvet, سقالات *sakelūt* scarlet cloth, ریل *rēal* a Spanish dollar. The language spoken by European gentlemen may be considered as belonging to this division ;



division; but, respected as they are in their political capacity, when their manners accord with the dignity of their situations, they ought to adopt the style of the *bhāsa bañgsāwan*, which would be much facilitated by the habitual perusal of good writings.

The basest and most corrupt style is termed *bhāsa kachūk-an*, from کاجتی *kāchuk* to jumble together, as being the mixed jargon of the *bazars* of great sea-port towns, where an assemblage of people of all nations render themselves intelligible to each other by a sort of language of convention, of which Malayan is the basis. Into this low dialect a number of European words and phrases found admittance during the time of the Portuguese domination in India, a list of which is subjoined to the Dutch and Malayan vocabulary of JUSTUS HEURNIUS, originally published in 1650; and even the superior styles are not entirely exempt from them, as the words “*tempo*,” “*senhor*,” “*masque*,” and a few others occur in the correspondence of persons of rank. Several Dutch terms have been in like manner adopted; but, from the more confined limits of our establishments, the English innovations have hitherto been very inconsiderable. Books are in general free from the influence of these barbarisms.

Having thus described the exterior circumstances of the language, as they respect the country where it was spoken at the period of the earliest Malayan emigration on record, and those extensive regions where it prevails at the present day; as well as the appellations by which it is distinguished from other oriental tongues, both by foreigners and by the natives themselves; it now remains to examine its component parts, and to point out those more original languages from whence we may presume it

to be derived, or which have contributed to its improvement and to that degree of copiousness of which it may fairly boast.

A paper which the Asiatic Society of BENGAL did me the honour of printing in the fourth volume of their RESEARCHES, contained the ideas I had formed on this subject, and which I have not since found reason to vary from in any material point; but as some of them have been controverted and partly misunderstood, I shall here endeavour to restate more explicitly the grounds of my opinion, and to obviate such objections as have been urged to my analysis of the language.

That the words of which it consists may be divided into three classes, and that two of these are HINDU and ARABIC, has been generally admitted. The doubts that have arisen respect only the third, or that original and essential part which, to the MALAYAN, stands in the same relation as the SAXON to the ENGLISH, and which I have asserted to be one of the numerous dialects of the widely extended language found to prevail, with strong features of similarity, throughout the archipelago on the hither side of *New Guinea*, and, with a less marked resemblance, amongst the islands of the Pacific Ocean or South Sea. This language, which, in its utmost range, embraces *Madagascar* also to the westward, may be conveniently termed the POLYNESIAN, and distinguished, as already suggested, into the *Hither* (frequently termed also the *East insular* language) and the *Further* Polynesian. To shew the general identity or radical connexion of its dialects, and at the same time their individual differences, I beg leave to refer the reader to the tables annexed to a paper on the subject which I presented so long ago as the year 1780 to the Society of Antiquaries, and is printed in vol. vi.

of

of the *Archæologia*; also to a table of comparative numerals in the appendix to vol. iii. of Capt. Cook's last voyage; and likewise to the chart of ten numerals in two hundred languages, by the Rev. R. Patrick, recently published in VALPY'S Classical, Biblical, and Oriental Journal. These, however, should be considered rather as illustrations than proofs of what has been stated, the subject requiring a more detailed examination of their respective vocabularies.

It may be asked, with what propriety the Malayan, which has been described as a language of the coasts, and contrasted with the Polynesian prevailing in the interior of the islands, can at the same time be ranked as one of its dialects; especially when upon comparison it will be found to vary much more from them than they do from each other. This cannot be better explained than by pursuing further the analogies of our own tongue. The English was in its origin a dialect of Teutonic spoken in Lower Saxony, which, at subsequent periods, has been enriched by a great accession of Norman, Greek, and other terms, and in consequence of the political prosperity of the nation, and its intercourse with foreigners, has been so changed from its primitive rude state, as to be no longer understood by the inhabitants of that country which gave it birth. Let us now suppose large establishments of English merchants settling at Embden, Bremen, Hamburgh, and Lubeck, and there becoming of so much commercial importance as to render their own the general language of communication with traders from all other parts. Under such circumstances the English would be to the natives of Lower Germany (assuming that these have remained stationary) what the Malays are to the ancient population of the islands; children of the same stock, but estranged

estranged from their brethren by the acquisition of foreign habits, and again frequenting them under the advantages of their new condition.

In one respect, however, the analogy fails; for whilst we possess some historical account of the expeditions which contributed to people Great Britain with its present race, we are entirely without record or tradition of the course of population amongst these islands, prior to the comparatively modern passage of the Malays from SUMATRA to the opposite shores of the peninsula, at a period when their language had already received those accessions which distinguish it from the generality of the insular dialects. Whether, in times much earlier, tribes of *Battas*, *Rejang's*, or *Lampongs* migrated to *Java*, *Borneo*, and the *Moluccas*, or whether the current ran in a contrary direction and conveyed inhabitants to SUMATRA from the more eastern islands, must remain to be decided upon grounds of general probability alone, although some of the superstitious tales of the natives of the Philippines point to the former as the birth-place of the parents of the human race. (Hist. of Sumatra, ed. 3. p. 302.) But whatever pretensions any particular spot may have to precedence in this respect, the so wide dissemination of a language common to all, bespeaks a high degree of antiquity, and gives a claim to originality as far as we can venture to apply that term, which signifies no more than the state beyond which we have not the means, either historically or by fair inference, of tracing the origin. In this restricted sense it is that we are justified in considering the main portion of the Malayan as original or indigenous; its affinity to any continental tongue not having yet been shewn; and least of all can we suppose it connected



nected with the monosyllabic or Indo-Chinese, with which it has been classed.

What has been said will I trust be thought sufficient for defining the language to which this radical portion belongs. I have been the more anxious to make myself clearly understood, because on a former occasion I appear not to have satisfied the mind of the ingenious author of the paper on the languages and literature of the Indo-Chinese nations, who introduces the following remark: "In another paper published in the *Archæologia*, vol. vi. this author has successfully exhibited a variety of instances of coincidence, both in sound and signification, between the *Malay* and several of the eastern dialects. By attempting to prove too much, however, I apprehend that he has failed essentially. He has pointed out a few coincidences, but has left the mass of the language totally unaccounted for; and as the few coinciding words may all have been derived from a common source, it is perhaps a more natural inference to conclude that they have all been modified by some general language, than, with SIR WM. JONES, to determine that the parent of them all has been the *Sanscrit*." I confess that this passage does not convey to my apprehension any very precise idea of the writer's meaning, nor do I see, as I much wish, in what the force of the objection consists. Can he have deemed it necessary for the support of my conclusions that every coinciding word in these dialects of the Polynesian should be enumerated? That indeed would have been attempting too much. The dictionaries of *Tagala*, *Bisaya*, *Pampanga*, and other PHILIPPINE languages are voluminous, and a considerable proportion of the number of words they contain is similar to those spoken in SUMATRA. To have introduced them in a paper read to a learned society would

have led me beyond all reasonable bounds; and yet in omitting to do it, "I have left the *mass* of the language totally unaccounted for." That they "may all have been derived from a common source" can scarcely admit of a question; but what ground is thence afforded for controverting my position that the Malayan, in its original unmixed state, was one of its streams? That common source he has not pointed out, and an investigation of the component parts of the language as we now find it, does not demand it from me; for who in ascertaining the etymology of our own tongue is required to discover the origin of the Teutonic dialects?

It is necessary to observe, with regard to the Polynesian or general East-insular language, that it does not include those spoken by the description of people termed *Papūa* and *Samang* by the Malays and *Negritos* by the Spaniards of Manilla, whose crisp or frizzled (rather than woolly) hair and dark skins, point them out as a race totally distinct from the yellow complexioned, long haired natives of whom we are speaking. These, as well as the *Haraforas* and other savage tribes found in several parts of the Archipelago, present a subject of research as curious as it is obscure, but not being immediately connected with the Malays or their language, they do not come within the scope of this discussion.

We shall now direct our attention to those accessory tongues from whence the Malayan acquired such a degree of improvement, as removed it from the general level of the other cognate dialects, and gave it a decided predominance in that part of the East. Of these the earliest as well as the most important appears to have been, either directly or mediately, that great parent of Indian languages, the venerable SANSKRIT, whose influence

is

is found to have pervaded nearly the whole of the Eastern (and perhaps also of the Western) world, modifying and regenerating even where it did not create. That the intercourse, whatever its circumstances may have been, which produced this advantageous effect on the Malayan, must have taken place at an early period, is to be inferred not only from the deep obscurity in which it is involved, but also from the nature of the terms borrowed, being such as the progress of civilisation must soon have rendered necessary, expressing the feelings of the mind, the most obvious moral ideas, the simplest objects of the understanding, and those ordinary modes of thought which result from the social habits of mankind; whilst at the same time it is not to be understood, as some have presumed to be the case, that the affinity between these languages is radical, or that the latter is indebted to any HINDU dialect for its names for the common objects of sense. It is proper also to remark, that in some instances the words so borrowed do not preserve the exact signification they bear in the original, but acquire one more specific; as *سکتی* *sakti* which in *Sanskrit* denotes “power,” is restricted in Malayan to “supernatural power,” and *پوترا* *putrā* signifying “a son,” is applied only to the “son of a royal personage.”

When in a paper written in the year 1793 I pointed out “the traces of the HINDU language and literature extant amongst the MALAYS,” I presumed the discovery to be original, but soon learned that I had been anticipated in my observation by the revered president and founder of the Asiatic Society, who in his eighth Anniversary Discourse had already made the remark that “without any recourse to etymological conjecture, we discover that multitudes of pure SANSKRIT words occur in the principal

principal dialects of the *Sumatrans*." Justice however to our predecessors in the study of oriental languages requires me to state, that in the preface to the Vocabulary of HEURNIUS, it is distinctly mentioned that beside several words adopted from the neighbouring dialect of JAVA, the Malayan is largely indebted to those of HINDUSTAN, and especially to the SANSKRIT or sacred language of the *Brahmans*.

An investigation of the period when, and the means by which so copious and useful a class of words was incorporated with some of the rude East-insular dialects, is a subject worthy of the talents of those able scholars whose inquiries, directed to the attainment of genuine historical and philological truth, adorn the pages of the ASIATIC RESEARCHES. From the Malays themselves, or their writings, it is to be apprehended that little information respecting facts of so ancient a date can now be procured, and if the books of the HINDUS are equally silent, we must be content to extract our knowledge from the sober examination of intrinsic evidence. With this in view I must here take the liberty of observing that much fallacious inference appears to have been drawn from the resemblance of the Sanskrit term *Malaya* to the name of the people of whom we are speaking, which has induced some persons, whose authority carries with it great weight, to consider the *Malaya dwipa* as denoting the Malayan peninsula. But with all due deference, on a point where my opinion must rest upon a comparison of those passages in the RESEARCHES or other published works, in which the term occurs, I think it will be found to belong exclusively to the *mountainous* region in the southern part of the peninsula of India, known in the provincial dialect of the country



country by the name of *Malayàlam*, as is the language by that of *Maledima*; all being derivatives from the word *malé*, signifying “a mountain.”

The most obvious mode in which we might presume the language of a more civilised to have been communicated to a ruder people, whose soil abounds with valuable productions, is that of commercial intercourse, and we find accordingly, that when Europeans first visited the Malayan ports, they describe them as being crowded with vessels from the coasts of GUZERAT, MALABAR, and COROMANDEL, and with merchants from thence, as well as from all other parts of the east, established on shore, and occupying their respective *kampongs* or quarters in the *bazars*. From such habitual residence and the familiarity it must occasion, there is no doubt but that many words convenient for the purposes of trade may have been introduced, as in later days from the connexion with Europeans themselves; and it would not be fair to deny that many others of a more general nature might in the same manner have found their way; but when we pay attention to the terms which actually constitute this portion of the Malayan, and which in the Dictionary are distinguished by their proper character, we shall perceive that, for the most part, they not only belong to a class of ideas superior to what the transactions of a *bazar* would require, but also, in respect to their form and pronunciation, are stamped with the mark of the purest days of the *Sanskrit*, undebased by the corruptions of its provincial dialects; as may be instanced in the conversion of the letter *y* into *j* in the language of Bengal, *yūg* being there pronounced *jūg*, and *yujana* (a geographical term adopted by the Malays) pronounced *jujan*. For its possessing this latter quality I have (and trust I may long have)

the living authority of MR. WILKINS, as well as that of the writings of SIR WILLIAM JONES. Even DR. LEYDEN, though rather an unwilling witness, admits that “the *Sanscrit* vocables adopted in *Malayu* and *Guzeráti*, are generally preserved purer in the former than in the latter;” and again, that “in many instances the *Malayu* form approaches nearer the pure *Sanscrit* than even the *Bali* itself.”

This *Bali*, or *Pali*, the sacred language of AVA and SIAM, has by some been supposed, from its geographical proximity, the most likely channel through which the HINDU terms (being itself a dialect of *Sanskrit*) might have flowed into the Malayan countries; but independantly of the preceding objection, we may ask whether it is probable that, from the circumstance of vicinage, the occult and mysterious language of one country should become popular in another, whilst the ordinary language spoken by the bulk of the people should not have made any similar progress. But in fact we have strong grounds for believing that the Malayan tongue had already received its accession of *Sanskrit* terms, before the spreading of its population towards the North brought it into contact with the southern dominions of *Siam*; and since that period the two nations have almost ever been at variance. From these considerations I should strongly incline to coincide in opinion with DR. LEYDEN, who had studied the language, that “the greater part of the words of *Sanscrit* origin found in *Malayu*, do not appear to have been introduced through the medium of the *Bali*.” Yet as the discovery of truth and not the support of any system is my object, I shall produce a document lately come to my hands which will be thought of much importance in the future discussion of this question, and add materially to the argument of those

those who shall contend that the *Bali* or *Pali* has had a principal share in contributing to the dissemination of the *Hindu* language and mythology throughout the eastern islands. This document is a letter from M. A. COUPERUS,\* a servant of the late

\* "MY DEAR SIR,

Calcutta, 25th Oct. 1810.

I have the pleasure to send you a copy of two of my *Java* drawings, taken from two stones found, with more than an hundred of the same kind, in the interior part of the island. The numerous inscriptions seen on the back of many of these stones, as also on the back of several metal idols found at the same place, but of a much smaller size, are in a language of which the characters are no longer known; the language appearing to be entirely lost. A specimen of these characters, taken with the utmost possible exactness from two stones, I forward also with this. They differ in all respects from the *Javanese* and other characters in use amongst the natives of the neighbouring countries. There is no hope that we shall get any information from these natives upon subjects of antiquity, as they have no proper records, nor have they preserved any branch of learning, which they, or those inhabitants who in old times worshipped the idols, undoubtedly possessed. I have proofs that they had even a knowledge of astronomy; but the present inhabitants are in respect of arts and sciences, most ignorant and superficial beings. I had hopes that some learned gentleman or *Bramin* here in Bengal would have been found able to ascertain the language of the inscriptions, but it appears that the characters are also unknown in Bengal; which I consider as a great loss to letters, as the inscriptions are so very numerous and almost all perfectly visible: and I have no doubt that some interesting historical events would be discovered. Amongst the idols found in *Java* there are many of *Brahma*, *Vishnu*, and other inferior deities of the *Hindus*; so that all the benefit history has gained by this discovery is, that it proves beyond doubt that the inhabitants of *Java*, in very remote times, were idolaters of the *Brahma* sect. A native of the *Lampung* country (in *Sumatra*) seeing some of those figures at my house in Batavia, informed me that many similar stones and figures are to be seen in the interior part of *Lampung*. The same information I got from an inhabitant of the *Musi* country (inland of *Palembang*) who had travelled through the *Lampung* district, and had seen similar monuments there.

Very

late Dutch East-India Company, and a distinguished member of the Batavian philosophical society, addressed to my friend MR. CHARLES HOLLOWAY of *Bencoolen* (from whom I received it), accompanied with two well executed drawings made from stone images of *Sīva* or *Mahadeva*, and *Bhavani*, under the appellations of *Bhairava* and *Batu-Bharavé*, and also with copies of long inscriptions carved upon the back of these or similar images. The characters and language of the inscriptions are stated to be equally unknown to the natives of the interior of *Java* (where they were found) and to the *Brahmans* of *BENGAL* to whom he had shewn them. But upon examination the characters prove to be no other than the square *Pali*, considered as sacred in the *Birma* or *Ava* country, and in *Siam*. Of this my late worthy and ingenious friend COL. M. SYMES, in his account of an embassy to *Ava*, gives a specimen, taken from a beautiful manuscript containing an account of the ceremony used in the consecration of *rhahaans* or priests; which *Pali* manuscript he afterwards presented to EARL SPENCER, and is now in the magnificent library of that nobleman. Being myself so fortunate as to possess an original alphabet and other materials for ascertaining the language of the inscriptions, I hope (with the aid of MR. WILKINS) to succeed in translating them,

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Very probable it is that the inhabitants of both islands, *Java* and *Sumatra*, before they had embraced the Mahometan faith, were of the religion of *Brahma*. Will you let me have for a moment again the letter from Mr. Marsden, in order to peruse the requests of that learned gentleman, and should I be able to furnish him with any information, I shall be happy to embrace the opportunity.

I remain, &c.

To Charles Holloway, Esq.  
Calcutta.

A. COUPERUS."



them, and although not so sanguine as M. COUPERUS in the expectation of discovering important historical documents, to be enabled at least to determine whether the *Pali* was, in ancient times, employed as the sacred or learned language of *Java* also. Images of the same kind, brought from *Balambuang*, at the southern extremity of the island, and opposite to that of *Bali*, I remember to have seen in SUMATRA; but these were without inscriptions, and did not at the time excite any particular attention. I have lately been informed that the officers commanding our troops in *Java* have frequently recognised in their marches, figures (especially of *Ganēsa*) to which they had been familiarly accustomed on the continent of India; and that no opportunities have been lost of making drawings of these as well as *fac similes* of ancient characters, wherever they have been discovered.

“ It is needless (says D<sup>r</sup>. LEYDEN) to adduce further instances” (of the connexion of Malayan with *Bengáli*, from which, in truth, it is more remote than from any other Sanskrit derivative) “ as the Malay history and the language itself, exhibit traces sufficiently clear, to direct us to the region with which the Malays had the most frequent intercourse, at an early period, and from which their language seems to have received the most considerable modifications, and that is the ancient kingdom of *Kalinga*. Here I am again under the necessity of dissenting from MARSDEN’s opinion: he says, “ It is evident that from the *Telinga* or the *Tamul*, the *Malayan* has not received any portion of its improvement.” I apprehend that the express reverse of this opinion is evident; for the Malays, at this very period, know the Coromandel coast by no other name than *Tanna Keling*, the land of *Keling* or *Kalinga*: a multitude of compositions current among them profess to be translations from

the *Basa-Keling* or *Kalinga* language; and the *Malayu* language contains a great number of words that are *Tamul*, *Malayalam* and *Telinga*; though neither *Sanscrit*, *Hinduvi*, nor *Guzerati*; and a variety that are only to be found in *Telinga*, the vernacular language of the *Kalinga Desa*." Had Dr. LEYDEN favoured us with a list, however short, of these words borrowed from the *Telinga* or the *Tamul*, which have no relation to the *Sanskrit*, it would have given considerable weight to his assertion. As it is, I can only say that such have very rarely occurred in my limited examination of those languages. The word *kappal* "a ship," which I find in a *Tamul* vocabulary, is obviously the كَل of the Malays. *Lavangum*, the *Telinga* word for "cloves," can be no other than لَوْنُغْ *lāwang* or *hūṅga lāwang*; but surely in this instance it must be with the cultivator and not the consumer that the word originated. I should almost venture to say the same of *padana* or *padavu* "a boat," which has a manifest affinity to پَرَوْ *prau* or *parau*; for how can we suppose that these islanders should borrow the most common term for their small sailing vessels from the people of a distant continent? The words رَاغَمْ *rāgam* modes in music, لَوْنَمْ *lōgam* imaginary divisions of the universe, كُولَمْ *kūlam* a pond, مَانِكَمْ *mānikam* a precious stone, have evident marks of their importation from the *Kalinga Dēsa* or *negrī kling*, but they are at the same time a barbarous form of *Sanskrit*, and their number, I think, could not be doubled in the pages of the *Malayan Dictionary*.

The extensive commercial intercourse by *Kling* (*Telinga* or *Coromandel*) vessels, between the ports of the continent of India and those of *Achin*, *Malacca*, and others in the Straits, is matter of notoriety, and it is likewise admitted that many translations of *Hindu* stories have been made through the medium of the languages

languages of the peninsula; but it does not necessarily follow that the Malayan “received its most considerable modifications” from that quarter. It must be observed that the *Tamul*, *Telinga*, and *Kanari* (all essentially one tongue) are radically different from the *Sanskrit*, although from the abundant infusion of religious and poetical terms, they have not uncommonly been mistaken for its derivatives; and if it were to the traders of the Coromandel or Malabar coasts that it was indebted for its improvement, the words so communicated would obviously have belonged in greater numbers to the radical or vulgar portion of the language, than to the learned; and even the *Sanskrit* terms that might have found their way along with these, would have been affected by the peculiarities of orthography and pronunciation which distinguish the *Telinga* from other corruptions, and which, in fact, are observable in a few instances. But DR. LEYDEN himself bears testimony to the superior purity of those adopted by the Malays; and with respect to their number, he says (somewhat gratuitously) that a list of about fifteen examples given by me as a specimen, “might, with very little labour, have been extended to fifteen hundred, or perhaps five thousand.” Upon assertions of this nature the columns of the Dictionary form the best comment.

The strongest argument however against the probability of commerce having exerted so powerful an influence and produced an effect so extensive, is to be drawn from the nature of the words themselves, which are not confined to the names of things, but more usually express moral feelings, intellectual qualities, or ideas connected with mythology. Can it be supposed that mercantile visitors should have taught these people to denote “joy” and “sorrow” by the terms *suka-chita* and *duka-chita*, “understanding”



derstanding" by *budī*, "prudence" by *bijaksana*, "loyalty" by *satīwan*, "kindred" by *kulawarga*, "time" by *kala*, "cause" by *kārna*, or "penance" by *tapa*? Much less can we persuade ourselves that the *Sanskrit* names of cities, districts, and mountains in the interior of the country (particularly of *Java*) should have been imposed by strangers of this description. Innovations of such magnitude, we shall venture to say, could not have been produced otherwise than by the entire domination and possession of these islands by some ancient *Hindu* power, and by the continuance of its sway during several ages. Of the period when this state of things existed we at present know nothing, and judging of their principles of action by what we witness in these days, we are at a loss to conceive under what circumstances they could have exerted an influence in distant countries of the nature here described. The spirit of foreign conquest does not appear to have distinguished their character, and zeal for the conversion of others to their own religious faith, seems to be incompatible with their tenets. We may, however, be deceived by forming our opinion from the contemplation of modern India, and should recollect that previously to the Mahometan irruptions into the upper provinces, which first took place about the year 1000, and until the progressive subjugation of the country by Persians and Moghuls, there existed several powerful and opulent *Hindu* states, of whose maritime relations we are entirely ignorant at present, and can only cherish the hope of future discoveries, from the laudable spirit of research that pervades and does so much honour to our Indian establishments.

That the remains of superstitions and other traces of *Hindu* occupancy should now be less frequently discernible in *Sumatra* than in *Java* and *Bali* (where the practice of the wife's burning

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on the pile of her husband, and other peculiar customs still subsist), may be the consequence of the earlier and more general prevalence of the Mahometan religion in the former island; or, it may be fair to conclude, as well from the number of idols found in the latter, as from the *Sanskrit* terms abounding in the court-language of *Java*, that it, rather than *Sumatra*, may have been the principal seat of these Hindu colonial possessions. To this supposition a strong colour is given by the ancient, though fabulous history, of which we find a translation in the Transactions of the Batavian Society. The genealogy of the sovereigns of *Java* is there deduced from *Batara Wisnu* (Avatara Vishnu) who was their first king of the race of *dewas*, as distinguished from the kings of *men*. That by the former of these we should understand the Hindu rulers of the island, who may have been *brāhmans*, and by the latter, the native princes of the country, will not be thought an improbable conjecture; and may serve to explain a distinction not otherwise reconcileable to common sense. We may further observe, that this mixture of mythology with history being highly favourable to the composition of romances, not only the *Javans* but the Malays also, notwithstanding their Mahometan prejudices, have been fonder of laying the scenes of their adventures amongst the *dewas* and *rākshasas*, than amongst the *maleikat* and *jin* (angels and demons) of their more recent superstition.

Having now considered the Malayan as having been, in its primitive state, a dialect of the *Polynesian*, and subsequently, but at a very remote and an unknown period, enriched by an accession of *Sanskrit* words, we shall find it destined, in times comparatively modern, to experience a further change in consequence of a great religious innovation which affected more or

less a vast portion of the known world. This was the spreading of the doctrine of the *koran*; not indeed rapidly, as in the west, by the aid of the sword, but with a gradual progress, the effect of persuasion rather than of force. Traders from the Arabian coasts had probably in all ages frequented the eastern seas, although no record of their voyages of an earlier date than the ninth century has been preserved; yet there is not reason to conclude that this casual intercourse had any influence upon the languages of the islands. In the twelfth century however, the new religion may be presumed to have gained considerable ground amongst the inhabitants, as it appears that in the beginning of the thirteenth, it was embraced and openly professed by some of the princes, and even that those who preached it found the means, in several instances, of raising themselves to the rank of sovereigns. In the Annals of *Achin* we are distinctly told that in the year 601 of the *hejrah*, answering to 1204, sultan *Juhan Shah* arrived from the western country, established islamism in that capital, and marrying a native princess, transmitted the crown to his son. From the Annals of *Malacca* we learn that the conversion took place there during the reign of *Muhammed Shah*, who ascended the throne in 1276; and the *Javanese* records inform us that the religion was first preached in their island, so lately as 1406, by *Sheikh Ibn Mulana*, who had previously visited *Achin* and *Pasē* in Sumatra, and *Johor* in the peninsula.

The effects produced by the introduction of this religion amongst the Malays, were similar to those which took place in Persia and many other countries where it has prevailed. The use of the Arabic character superseded that of the ancient mode of writing, and the language became exposed to an inundation of new terms, for the most part theological, metaphysical, legal, and

and ceremonial, the knowledge of which is indispensable to those who study the *koran* and its commentaries. These terms their writers, in some species of composition, affect to introduce, as a proof of their religious as well as their literary attainments; but few of them, comparatively, have been incorporated with or constitute a part of the language. On a former occasion I had added that they are rarely employed in conversation; an assertion that may have been too general, as pedants are to be found in all countries. In the preambles of letters there is no limitation to the use of Arabic epithets; but in the body or business part they are much more sparingly employed; and in books of narration, such as the version of the *Ramayana*, as well as poetic works in general (with the exception of those upon religious subjects), they are by no means frequent. About the number of twenty or thirty words may be pointed out as having a claim, from their familiar recurrence, to be considered as Malayan by adoption, (such as *فikir* *fīkir* or *پیکر* *pīkir* to think, *عادة* *ādat* custom, *عقل* *ākal* ingenuity, *دنیا* *dunyā* and *عالم* *ālam* the world, *علم* *ālam* a flag and *ilmu* science, *عارف* *ārif* wise, *شک* *sak* doubt, *فجر* *fajr* the dawn, *قوة* *kuwat* vigour, *قدر* *kadar* value, rate, *قبور* *kubūr* a grave, *سجود* *sejūd* prostration, *سبب* *sebab* cause, *سورة* *sūrat* writing); whilst those others, of which it has been justly said by DR. LEYDEN, that “it is difficult to assign any bounds to their introduction but the pleasure of the writer,” must be regarded as foreign words ostentatiously displayed; like the French and Latin with which the works of old German and Dutch authors are chequered so profusely. The learner therefore is not to be surprised at failing to trace in the Dictionary many Arabic words which he will find in manuscripts. Those occurring most frequently have been inserted, but to have carried this to the full extent

extent would have been to incorporate the bulk of the language, and to encroach on the province of an Arabic lexicon. The number of Malayan words, on the contrary, that have been transferred into other tongues, is very limited; yet the following have obtained an extensive currency, not only in India, but in many parts of Europe: دَامَر *dāmar*, dammar, a species of resin; پَادِي *pādi*, paddi, rice in the husk; سَاغُو *sāgu*, sago; بَمْبُو *bambu*, the cane; كَمْبُونْج *kampong* an enclosure, vulgarly compound; گُودَنْج *godong*, a warehouse, factory, vulgarly godown; كَرِس *kris* or creese, a weapon; اَوْرَنْجُوتَن *ōrang ūtan* a species of ape; اَمُك *amuk* and مَنگ-اَمُك *meng-amuk*, to run a-muck, to murder indiscriminately, to engage furiously in battle.

That the Malays before the introduction of Arabic writing possessed an alphabetic character of their own, can scarcely be doubted, although we are now ignorant what that character was; for whilst so many tribes similarly circumstanced, in *Sumatra*, *Java*, *Celebes*, and other islands, have retained even to this day their proper alphabets (all exhibiting traces of a *Nagri* origin), it is not probable that this race alone should have been entirely unlettered; and we should rather conclude that, from the period of their conversion, being taught to regard with contempt, not only their habits of idolatry, but their ancient literature also, the Malays suffered the memorials of it to sink into oblivion. If what was thus neglected is to be searched for amongst the existing alphabets, the *Batta* seems to have the fairest pretensions (from vicinity) to be considered as that which gave place to the less convenient character imported from Arabia.

Respecting the general style of the language, which will be best understood from the examples to be given in the PRAXIS, we  
may



may here briefly remark, that it is much more chaste and natural than the phraseology of Asiatic languages in general, being free (excepting only in the quaint and obscure *pantuns* or proverbial sonnets) from forced conceits, and particularly such as depend upon the ambiguous meaning of words, so prevalent and offensive to good taste in Persian compositions. It may be said indeed, that the Malayan style is never metaphorical, the imagery employed in poetic comparison being kept distinct from the subject, in the manner of simile, and not figuratively interwoven with the texture of the sentence. At the same time it must be allowed to partake of many of the disadvantages incident to rude languages; to be defective in precision, as well as in neatness of arrangement, and to indulge in superfluous repetitions; faults not inconsistent with that simplicity of construction which, with smoothness and sweetness of tone, form its distinguished characteristics. But further observations of this nature would be an anticipation of what belongs to the department of Syntax and Prosody, and in the sequel I shall confine myself to what concerns the progress made by Europeans in fixing and communicating their knowledge of the tongue.

That the Malayan has not hitherto been cultivated in England with the attention it deserves, must be attributed in a great degree to the insufficiency of the means provided for the instruction of those who might wish to make it an object of study. The Dutch, whose establishments in these parts preceded ours in point of time, and, until the present extraordinary period, acquired much greater importance, employed considerable pains in perfecting their acquaintance with it, as well with a religious as a political view, and published some works which shew the high proficiency to which they attained. Of these the principal is a

translation of the whole Bible, executed with singular skill and accuracy by the progressive labours of several learned men, and finally, under the superintendence of G. H. WERNDLY, printed in the Roman character at Amsterdam in 1731-3, 4to. 2 vol., and afterwards with the proper Malayan types, at Batavia in 1758, 8vo. v vol. The same WERNDLY was likewise the author of an excellent Grammar, of which further mention will be made in the sequel. With such advantages it is matter of no little surprise that they should not also have furnished a work so essential and indispensable to the study of this or any other language, as a good Dictionary, formed from the genuine writings of the natives, and expressed either in the proper character, or in such consistent European orthography as might prove an adequate substitute. What has hitherto been effected by them and by ourselves in Malayan philology, will best appear from the following enumeration of printed works, in the order of their publication; nearly the whole of which are in my possession.

Subsequently to the appearance of some vocabularies found in the works of the early voyagers, the first regular work in form of a Dictionary, bears the title of “*Spraeck ende woord-boeck, in de Maleysche ende Madagaskarsche Talen*,” by FREDERICK HOUTMAN *van Gouda*, published at Amsterdam in 1604, 4to. oblongo; republished in 1673, 8vo. under the title of “*Dictionarium, ofte Woord ende Spraeck-boeck, in de Duytsche ende Maleysche Tale*;” and again at Batavia in 1707, 4to. The original edition contains, at the end of an address to the reader, the autograph of HOUTMAN himself, who acquired his knowledge of the language whilst a prisoner at *Achin*; and also that of GOTARDUS ARTHUS, to whom the book belonged, and who republished the Dialogues it contains at Cologne, 1608, 8vo. which  
likewise

likewise appeared in English in 1614, 4<sup>to</sup>. under the title of “ Dialogues in the English and Malaiane languages : or certain common formes of speecch, first written in Latin, Malaian, and Madagascar tongues, by the diligence and painfull endeavour of Master GOTARDUS ARTHUSIUS, a Dantisker, and now faithfully translated into the English tongue by AUGUSTINE SPALDING Merchant.”

The next original publication is that entitled “ *Vocabularium, ofte Woort-boeck, naer ordre van den Alphabet int 't Duytsch-Maleysch ende Maleysch-Duytsch. Als mede eenighe Grammaticale observatien;*” first composed by CASPAR WILTENS, and afterwards improved and published by SEBASTIAN DANCKAERTS. 's Gravenhaghe 1623, 4<sup>to</sup>. Batavia 1706, 4<sup>to</sup>. This vocabulary, which, though not extensive, has considerable merit, was afterwards translated into Latin, and published at Rome by the title of “ *Dictionarium Malaico-Latinum et Latino-Malaicum, cum aliis quamplurimis. Opera et studio DAVIDIS HAEX,*” 1631, 4<sup>to</sup>. The credit of an original composition being here improperly assumed (although explained in the dedication), it becomes necessary to correct a mistake into which DR. LEYDEN has been led, who says (p. 184), “ The first attempt to form a grammar or dictionary of it, as far as I know, was made by DAVID HAEX, who published in *Malayu* and Dutch, a vocabulary with some grammatical observations. At the request of Cardinal Barberini the Dutch was rendered into Latin.” To this latter operation only were the study and labour of HAEX directed, and the translation is evidently the performance of a person unacquainted with the Malayan language.

“ *Vocabularium; ofte Woorden-boeck, in't Duytsch en Maleys. Eertydts gecomponeerd et uyt-gegeven door CASPARUM WILTENS*

WILTENS ende SEBASTIANUM DANCKAERTS. *Ende nu (met meer dan drie duysent so woorden als manieren van spreken) vermeerderd uyt de schriften van JAN VAN HASEL ende ALBERT RUYL, &c. door JUSTUM HEURNIUM.* Amst. 1650, 4<sup>to</sup>. Batavia 1708, 4<sup>to</sup>. This, though modestly professing to be only an improved edition of the preceding, has in fact a claim to be considered as an original and much superior work. It was reprinted at Batavia in 1677, 4<sup>to</sup>. with improvements by FREDERIK GUEYNIER, and again, at the same place, in 1708, with still further improvements, by PETRUS van der WORM; in which state it is the best Dutch and Malayan dictionary that has appeared.

“ *Grondt ofte kort Bericht van de Maleische Taal, door JOHANNES ROMAN.*” Amst. 1655, Fo.

“ *Grammatica Malaica, tradens præcepta brevia idiomatis linguæ in India Orientali celeberrimæ, ab indigenis dictæ Malajo, succincte delineata labore JOHANNIS CHRISTOPH. LORBERI.*” Vinarie (Weimar) 1688, 8<sup>vo</sup>. This, we are told by WERNDLY, is a bad translation of the work of J. ROMAN (which I have not seen), with some extracts from that of F. de HOUTMAN, by one who was quite a stranger to the language of the Malays.

“ *A Dictionary English and Malayo, Malayo and English. To which is added some short Grammar Rules and Directions for the better observation of the propriety and elegance of this language. By THOMAS BOWREY.*” London 1701, 4<sup>to</sup>. This, although the work of an illiterate person, possesses considerable merit, and derived, as is evident, no advantage whatever from the preceding publications, of the existence of which the author was probably ignorant. His extensive knowledge of the language of the people whose ports he frequented as a trader, he laudably rendered permanent and useful to his countrymen by committing  
to



to paper all the words with which his memory furnished him;\* but he appears to have been entirely ignorant of the written language, as even the short specimen of words in the original character,

\* Thus he speaks of himself. "By nineteen years continuance in East-India, wholly spent in navigation, and trading in most places of those countries, and much of that time in the *Malayo* countries, *Sumatra*, *Borneo*, *Bantam*, *Batavia*, and other parts of *Java*, by my conversation and trading with the inhabitants of which places, I did furnish myself with so much of the *Malayo* language as did enable me to negotiate my affairs, and converse with those people without the assistance of a prevaricating interpreter, as they commonly are. In the year 1688 I embarked at Fort St. George for England, which proving a long voyage, and I being out of employment, did at my leisure time set down all that came into my memory of the *Malayo* language; which together with some helps that I have attained since, has furnished me with so much of that language as I think may be of great use to trade and conversation in the *Malayo* country . . . and I finding so very few Englishmen that have attained any tollerable knowledge in the *Malayo* tongue, so absolutely necessary to trade in those seas, and that there is no book of this kind published in English, to help the attaining that language; these considerations, I say, has imboldened me to publish the insuing Dictionary, which I am sensible has many imperfections, I having had very little help to assist me, and not having had the opportunity of conversation with any *Malayo* since I begun this work, nor in several years before."

A copy of this Dictionary full of manuscript corrections, made at an early period, as appears by the writing and the orthography, accidentally came into my possession. At the end of the first or English and *Malayo* part, the following extraordinary memorandum occurs. "Soe far Corrected by HENRY SMITH. My Dictionary which y<sup>e</sup> foregoing should have bin onely the Coppy off, is so strangely perverted thro' Ignorance of the genuine Elegancy and Meaning of the Wordes in this language, that it would have puzzled a learned Malayer to have pickt out the meaning of the short sentences, for they are very concise in there discourse useing noe circumlocutions or tantalogie." The hand-writing of the memorandum is the same with that of the corrections, which are for the most part judicious, and the name is written in the style of a signature. Nothing further respecting this HENRY SMITH has ever come to my knowledge.

character, printed at the end of his book, he acknowledges to have been prepared for him at Oxford by that learned and indefatigable orientalist, THOMAS HYDE. Owing to his want of sufficiency in this and some other respects, he has unavoidably fallen into numerous errors, and the sentences he has employed to exemplify the words, being of his own composition, and not quotations, are for the most part incorrect or vulgar, and uncouth in their phraseology.

“ *Maleische Woord-boek Sameling*. Collectanea Malaica Vocabularia. Hoc est Congeries omnium Dictionariorum Malaicorum hactenus editorum. Non tantum vulgariorum Belgico-Malaicorum, verum etiam rarissimorum hucusque incognitorum.” ANDREAS LAMBERTUS LODERUS, Typogr. Bataviæ 1707-8, 4to. II partes. This useful collection contains the republication of nearly all the Vocabularies that had then appeared, and of which many had become extremely scarce.

“ *Maleische Spraakkunst*, uit de eige Schriften der Maleiers opgemaakt; mit eene Voorreden, behelzende eene inleiding tot dit werk, en een Aanhangsel van twee Boekzalen van boeken in deze tale zo van Europeërs, als van Maleiers geschreven. Door GEORGE HENRIK WERNDLY.” Amst. 1736, 8vo. Of this Grammar I cannot speak in terms too favourable. It is the performance of a person who, united to a perfect acquaintance with the Malayan, a knowledge of the principles of general grammar, and who ventured, in framing one for that language, to disengage himself from the trammels of European regimen, and to draw his rules from the language itself. The fault of the work, a very pardonable one, is redundancy. To the instruction it affords I confess myself materially indebted. The plan of my own Grammar had been sketched, and the parts filled up, before  
I became

I became acquainted with WERNDLY's, or could read the language in which it is composed; but I afterwards compared the whole of what I had written, with his observations, strengthening my opinions by his sanction, and where we differed, availing myself of his judgment when it appeared sounder than my own. In making this avowal I am not by any means afraid of being considered as his copyist by persons who shall take the trouble of examining the two grammars with this view.

“ *Nieuwe Woordenschat in Nederduitsch, Maleidsch en Portugeesch.*” Batavia 1780, 8vo. This work, mentioned by Thunberg, I have not seen.

“ *Resa uti Europa, Africa, Asia, förrättad ifrån år 1770 til 1779. Af CARL PETER THUNBERG.*” Upsala 1789-93, 8vo. IV vol. Vol. II. p. 260-90. A Vocabulary and Dialogues, Swedish and Malayan. The list of words collected by this ingenious naturalist is rather more accurate than what we find in the generality of books of travels.

“ A short Vocabulary, English and *Malayo*, with Grammar Rules for the attainment of the *Malayo* language.” Calcutta 1798. Of the merits of this work I have not had an opportunity of judging.

“ A Grammar of the Malay tongue, as spoken in the Peninsula of *Malacca*, the islands of *Sumatra*, *Java*, *Borneo*, *Pulo Pinang*, &c. compiled from BOWREY's Dictionary, and other authentic documents, manuscript and printed.” London 1800, 4to.

“ A Dictionary of the Malay tongue, as spoken, &c. In two parts, English and Malay, and Malay and English. To which is prefixed, a Grammar of that language. By JOHN HOWISON, M. D.” London, printed by S. Rousseau, 1801, 4to. It is not easy to speak in terms sufficiently measured of this publication,  
but



but the interests of literature and of oriental education require that its real character should be explained. The long period that had elapsed since the appearance of BOWREY'S work, its consequent scarcity, and the want of any better to supply its place, rendered the reprinting it, notwithstanding its imperfections, an expedient measure, and it was accordingly undertaken or encouraged by a late worthy, but not learned bookseller. It was suggested to him that the original might be improved by annexing the Malayan characters to the words as they stood in the Roman orthography; and this, if properly executed, would have been highly judicious. But, unfortunately, those persons who were employed for the purpose being ignorant of the language, instead of giving the words in the mode of spelling used by the natives and to be found in their writings, composed them of such Persian characters as best suited their idea of the sounds; and consequently when right, it is only by chance. For the most part, instead of words known to the language, they are merely capricious combinations of letters, some of which (such as the Persian پ *p*, employed throughout for ف) have no connexion with the Malayan alphabet, whilst all those peculiarly belonging to it, and not to be met with in Arabic founts, are entirely omitted. Although it is difficult to convey to those who are not conversant with the language an adequate notion of the grossness of this proceeding, the Arabian or Persian scholar will be sensible of it when he perceives that such words as عقل wisdom, and عمر life, are here written اكل and ومور; whilst the common Malayan words اف what, اد the verb substantive, and كوت a fort or castle, are written اباو, عده, and قوته. The injury done by a work of this description, to the literary reputation of the country amongst foreign oriental scholars need not be insisted upon;



upon ; but that which may be sustained by the servants of the East-India Company and others, into whose hands it may have been put for instruction, is a consideration of much more importance. MR. HOWISON having borne a respectable character, and being designated in the Advertisement prefixed, as a learned and ingenious gentleman whose “ *friendly assistance* ” enabled the real Editor to lay his specimen before the public, there is reason to believe that he was not a principal in the transaction, although he was *induced* to let it go into the world with the sanction of his name.

“ A rough Sketch of part of an intended Essay towards ascertaining, deducing, elucidating, and correctly establishing the Rudiments of the *Juh,wee* or *Juhwee* language, vulgarly called the MALAY language.” By J. S. (SHAW). Prince of Wales Island, 1807, 8vo. If the reader does not anticipate the merits of this singular work from the foregoing title, his judgment may be assisted by the following short extracts. “ It has been generally asserted, says this author, that the Malays have received their alphabetical characters from the Arabians : I think that I have many strong reasons to shew the contrary ; and am, therefore, induced to believe, that the Arabians and Persians have borrowed their present characters from the Malays.” “ It has occurred to me, he adds, from the evident antiquity of the *Juh,wee* language, in which are to be found the roots of old Persian and Sanscrit derivatives, &c. that the Malays might, probably, be from the primeval stock of *Javan*, one of the sons of *Japheth*, who was the third son of *Noah*.” His opinion of the work last noticed will appear not to differ materially from my own (for we can all see the mote in our brother’s eye) when

he speaks of a word “marked as a pronoun by MR. BOWREY, and by his copyer, the plagiarist, under the name of HOWISON.” It is not, however, in the copying, but the perverting his original, that the demerit consists. MR. SHAW’S claim to originality is certainly undisputed.

“A comparative Vocabulary of the *Barma*, *Maláyu* and *T’hái* languages.” (By J. C. LEYDEN, M. D.) Serampore, 1810, 8vo. The object of this work, as the learned author informs us, was to facilitate the compilation of a series of Comparative Vocabularies of the languages of the Indo-Chinese nations, and of the tribes which inhabit the eastern islands; for which purpose it was deemed advisable to print and circulate those of the *Birman* and *Malay* languages in their proper character, together with the *Siamese* or *T’hái*, of which no types have hitherto been cut, in the Roman. The plan reflects credit on those who formed it, and the execution of that part which fell to the lot of DR. LEYDEN, is a proof of his talents as a philologist, and of his indefatigable industry. It may at the same time be fairly doubted whether vocabularies of this elaborate nature, where the original text only is given, do not serve rather to display the acquirements of the editor, than to attain, in the best manner, the end proposed, of collecting information by means of persons whose pursuits may lead them into those countries. They seem to presume, on the part of the traveller, a perfect acquaintance with the written character, which is not to be expected, or even if he should possess it, a more simple vocabulary, in any familiar tongue, would equally answer his purpose; whilst on the other hand, if unskilled in the literature of the country he visits, as must generally be the case, the book will present to him no other than  
a dead

a dead and useless letter. Practically speaking also, there is an obvious advantage in furnishing him with such a vocabulary as will facilitate his operations by enabling him to write down the words he acquires on the same page with the original terms: an attention of which I experienced the benefit, in printed vocabularies, with blank spaces, circulated, many years since, in all accessible parts of the world, for the same useful purpose. These I accompanied also with a short list containing about fifty of the most obvious words, to be filled up by those who, from want of time or energy, might be deterred from the labour of a more extensive task. With regard to the Malayan part, the terms are in general judiciously chosen, and were, I have reason to believe, communicated to him by MR. RAFFLES, with whom he resided at *Pulo Pinang*, during the few months of his visit to the eastward, for the recovery of his health; a period unremittingly employed by him in cultivating the languages spoken there, which, to a less acute scholar, would have sufficed only for acquiring the colloquial phrases of the current dialect. The orthography in the Malayan character (with which that gentleman had no concern) is, on the other hand, much to be censured; although an attempt is made to justify this departure from the best standard of writing, in the following passage: “ In the *Barna* and *Maláyu* series, the most usual native orthography has been generally adopted. In several instances, however, in which it appeared to be very likely to lead to mistakes, a less common orthography has been used, which in general is more auricular than the other, but which, with few exceptions, may be found in some manuscripts.” But who, it may be asked, even in the most familiar epistle, much less in what is to be committed

committed to the press and to serve for the instruction of others, would think of defending incorrect spelling, by reference to the authority of *some* illiterate or careless scribes? The professed reason is to render the pronunciation more plain, by the insertion of letters not used in the genuine orthography. To what description of persons is this to prove convenient? To the European proficient and to the learned native it must appear trifling at the least. Those who are altogether unacquainted with the character are of course out of the question; and there remain only such as are beginning to study the written language, to whom it can be in any way applicable, and who are thus to be taught a mode of spelling, which it will afterwards require still greater pains to unlearn. It is clearly admitted that the Malayan orthography is by no means so fixed as not to warrant some latitude in this respect, but the least experienced *juro-tulis* would not venture to write ماتا for مات the eye, ناما for نام name, باڤا for باڤ father, مانوسيا for مانشي mankind, انتى داره (a vulgar equivoque) for انتى دار a virgin, بويه for بوهي froth, اومبون for امين dew, مالڠي for مالڠي a palace. On the first and most important word in the vocabulary, likewise, I think it incumbent on me to remark, that the name of God is improperly rendered by the word توهن *tūhan*. It is well known that these people, who formerly worshipped the ديوات *dēwāta* deities or demi-gods, were indebted to the Arabs for their belief in One supreme Being, and that الله *allah* or (more usually with the Malays) الله تعالى *allah tāāla* God the most High, and هُوَ *hūa* (from the Hebrew) are the genuine Mahometan terms for God or Jehovah. The word توهن *tūhan*, it is true, is often figuratively (by metonymy) employed for God, but is precisely equivalent in its use to our expression



expression of “The Lord, Dóminus,” as in the phrase of *tūhan sakalī-an ālam* “The Lord of all worlds,” or in the compound *mahā-tūhan* “The mighty Lord,” and should not have been substituted, in a vocabulary, for the essential name of the Deity.

Of my own qualifications for this attempt to furnish a Malayan Grammar and Dictionary, less imperfect than what have been, in most instances, produced by those who have gone before me in the same career, I shall speak as briefly as possible. During the period of my residence in SUMATRA, at a very early time of life, I devoted somewhat more than the common attention necessary for all strangers, to the attainment of the language of the country, under the guidance of an elder brother (long since lost to me and to the world\*), who had himself made an extraordinary proficiency, although not in the habit of committing his acquirements to writing. With this advantage I acquired a competent facility in communicating with the natives, and was master of their epistolary correspondence; but it was not until my return to England in the latter end of 1779, that I applied myself to the study of their literature, or laid any regular grounds for the composition of the present works. These, amidst a variety of pursuits and serious occupations, by which their progress has been too long retarded, have gradually profited by my advancement of knowledge in the superior parts of the language, and from simple beginnings, have increased in bulk and improved in matter and form, to the state (very far indeed

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from

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\* Mr. JOHN MARSDEN died in London on the 13th April 1786, having then nearly completed his fortieth year.

## INTRODUCTION.

from a perfect one) in which they are now offered to the notice of the public, and more especially of those persons whose duty calls them to the Eastern limits of the British empire, who are best qualified to appreciate the utility of my labours, and to supply their deficiencies. To such, individually, I shall say, in the apposite address of Horace,

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Si quid novisti rectiùs istis,  
Candidus imperti; si non, his utere mecum.

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A

GRAMMAR

OF THE

*MALAYAN LANGUAGE.*

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**P**REVIOUSLY to treating of words, which are the proper subject of Grammar, it is necessary to describe the characters or letters, in respect to their form and sound, by which the words are expressed in writing. The Malays have for this purpose adopted the alphabet of the Arabians, whose literature has in all countries accompanied the introduction of the Mahometan religion ; but many of its peculiar sounds, and especially the gutturals, being little suited to the soft pronunciation of the East-insular languages, they are never to be found in the orthography of indigenous Malayan words, and even to those Arabic terms which the Malays have borrowed from their instructors they give a smoothness of utterance that nearly prevents their being recognised by an Arabian ear. On the other hand there existed in these languages several nasal and other sounds, for which the alphabet, in its original state, had no corresponding letters, and to remedy this defect they were under the necessity of making additions to it ; not indeed by the invention of new

B forms,

forms, but by a slight and obvious modification of those characters whose sounds approached the nearest to their own, and belonged to the same organs of speech ; a liberty in which they were justified by the example of the Persians, who had not, however, occasion to carry their alterations to the same extent.

The course of the Malayan writing, conformably to the known practice of the Hebrews, Syrians, and Arabians, is from the right hand towards the left, in opposition to that of most of the people of India, and particularly of the unconverted natives of the interior of Sumatra and Java, whose alphabets, grounded on the principles of the Sanskrit or *Dēva-nāgri*, proceed, like the European, from left to right.

The letters of the Arabian alphabet, twenty-eight in number, are the following,

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن و ي  
and to these the Malays have added six, viz. چ, ٹ, ٹ, ٹ, ٹ, ٹ, which the learner will perceive to be judiciously formed from the cognate letters چ, ذ, ع, ف, ك, ن, by the simple expedient of increasing the number of diacritical points. The several names and powers of all these letters, according to the Malayan manner of pronouncing them, will be exhibited in the following scheme, in the arrangement of which it has been judged more practically useful to place each of the modified characters immediately after its respective original, than to reserve them, as the Malay scribes are accustomed to do, for the conclusion of the series ; and this order of the letters, (warranted as it is by the example of the Persians, who place their پ next to ب, their چ next to ج, and so of the rest) is almost indispensable to the construction and use of a Dictionary, where the middle as well as the initial letters must follow alphabetically ; for

it

it is obvious that much embarrassment would be experienced by those who consult it, if letters so nearly connected in their use as  $\text{چ}$  and  $\text{ج}$ ,  $\text{ف}$  and  $\text{ڦ}$ , and  $\text{ڳ}$  and  $\text{گ}$ , and which the Malays, by a negligent marking of the points, are perpetually confounding, were, instead of adjoining, to belong to opposite extremities of the alphabet.

## THE MALAYAN ALPHABET.

Figure.	Power.	Name.	Forms according to place and junction.
ا	$\bar{a}$ , $a$	اَلِف <i>alif</i>	ا نا تا ها کا وا
ب	$b$	بَا <i>bā</i>	بیب با تبو سب اب
ت	$t$	تَا <i>tā</i>	تتت تا تهر تي فت رت
ث	$s$	ثَا <i>sā</i>	ثثث ثا ثل قث دث
ج	$j$	جِيم <i>jīm</i>	ججج جی جو نیچ لچ وچ
چ	$ch$	چَا <i>chā</i>	چچچ چچا چه کچ دچ
ح	$h$ , $hh$	حَا <i>hā</i>	ححح حو نحل لچ رح
خ	$kh$	خَا <i>khā</i>	خخخ خي تخر بخ دخ
د	$d$	دَال <i>dāl</i>	دند لد جد هد ود
ذ	$z$ , $dz$	ذَال <i>zāl</i>	ذید هذ کذ ان
ڌ	$d$	ڌَا <i>dā</i>	
ر	$r$	رَا <i>rā</i>	ریر کر فر سر هر رم ار
ز	$z$	زِي زَا <i>zī, zā</i>	زیز هر ز تر زَا
س	$s$	سِين سِيم <i>sīn, sīm</i>	سسس سی مس بسہ دس
ش	$sh$	شِين شِيم <i>shīn, shīm</i>	ششش شولاش اش شه

Figure.	Power.	Name.	Forms according to place and junction.
ص	s, ss	صَادَ صَاتَ <i>sād, sāt</i>	صص صر تص لص وص
ض	dl	ضَادَ ضَاتَ <i>dlād, dlāt, lāt</i>	ضاض ضو ضضر عض اض
ط	t	طَا <i>tā</i>	طلط طال بط حط وط
ظ	tl	ظَا <i>tlā, la</i>	ظظ ظو ظل لظ قظ اظ
ع	à, è, ì, ò, ù	عَيْنَ <i>ain</i>	عع عا طع فع عوع
غ	gh, ghr	غَيْنَ <i>ghaīn, ghrīm</i>	غغ غر بغ شغ دغ
ع	ng	عَا <i>ngā</i>	ععع عا عع عع وع
ف	f	فَا <i>fā</i>	فف فو فر فف لف اف
ث	p	ثَا <i>pā</i>	ثث ثي ثك ثو رث
ق	k, kk	قَافَ <i>kāf</i>	قق قت قث قق وق
ك	k	كَافَ <i>kāf</i>	كك كل كا كك كك اك
ك	g hard	كَأَ <i>gā</i>	كك كك كك كك كك
ل	l	لَامَ <i>lām</i>	لل لم لن ل ل لا ال
م	m	مِيمَ <i>mīm</i>	مم ما مي لم رسم هم دم
ن	n	نُونَ <i>nūn</i>	نن نو نج فن انا ون
و	u, o, w	وَاوَ <i>wāu</i>	ولو تو هو دو وة
ه	h soft	هَا <i>hā</i>	هه هاد هم بهه اده ده
ي	i, e, y	يَا <i>īā, yā</i>	يي يا يو نيجا كي لي وي
ن	nia	يَا <i>niā</i>	پپ په پو پا ان



To the foregoing, the Malays, in imitation of the Arabians, are accustomed superfluously to add the compound character *لām-alif-hamzah*.

Beside the varieties of form and combination above exhibited, there are many others in practice, which those who are acquainted with the regular alphabet will easily learn by the inspection of Malayan writings. Some of them are produced merely from the haste, and others from the capricious licence of the pen; such as the use of an unindented slanting stroke for the *س*, of a curved stroke or small semi-circle over and under the letters instead of two points, or the slight inversion of the extremity of the *ل*, in place of the final *ا* or *ي*, which latter is likewise, in several shapes, made to connect with the *ذ*, the *ز*, and the *ر*, but irregularly, the general rule being, that all the letters of the alphabet are in themselves susceptible of connexion with those which precede them in the same word, but that seven of them, *viz.* *ا د ذ ث ر ز و*, are incapable of forming a junction with any following letter. It remains now to explain and exemplify more fully the powers of the several letters of the alphabet.

*ا ā* when it occurs at the end of a syllable, or in the body of a word, is always long, and has then, as in *بائ* *bāpa* father, *مات* *māti* dead, *كات* *kāta* to speak, the open sound of *ā* in the Italian and most other languages of the continent of Europe, but not generally quite so broad, and corresponding perhaps more nearly with its sound in our words “brand, pant, harm, malice.” Before *ng* however, it assumes one somewhat broader, and in *باغن* *bāṅgn* arise, *تاغن* *tāṅgan* the hand, *ماغن* *māṅgū* dismay, is equivalent to that in our “want, warm, ball.” At the commencement of words it is short, unless when marked with the

orthographical character  $\sim$  *meddah*, denoting extension, by which the length of the vowel-sound is doubled. In its short state (or that of *hamzah*, as it is termed) it assumes generally, but with much qualification, the sound of *a* (which occasionally becomes *ə*) in our words “at, act, and, after;” in which case it is marked, or understood to be marked with the vowel *fat-hah* (ـَ); and in like manner, when marked with *kesrah* (ـِ), or *dammah* (ـُ), it assumes the sound of *ī* in “imp, inch, ill,” or of *ū* and *ō* in “up, utter, only, obey,” but not in “off, on, order,” which an Arabian would represent by *fat-hah*. But all these apparent intricacies of pronunciation owe their difficulty to the rules by which grammarians attempt to define them, and vanish with practice in the language. The whole system, indeed, of orthographic notation, the refinement of which is the subject of boast with the Arabians, seems to be defective in simplicity, consistency, and even ingenious contrivance. It may be proper to observe here, that although in describing short vowels with our characters, as distinguished from long ones, the prosodial mark is added to the *ā ē ī ō* and *ū*, it has not been thought necessary throughout the Grammar and Dictionary to apply a discriminating mark to any other than the long vowels, its absence being sufficient to denote such as are intended to be short.

ب *b*, in the words بيب *bibir* lip, باب *bābi* hog, لاب *lāba* gain, has the ordinary sound of that letter in the words “bib, rub, babble.”

ت *t*, in تولع *tōlong* assist, تله *tūlah* command, تاكت *tākut* afraid, is sounded as in “tent, tart, tatter.”

ث. The proper sound of this letter in the Arabic alphabet is nearly that of the English *th* in the words “this, then,” or the Greek *theta*, but by the Malays as well as the Persians it is pronounced as *s*, in the  
Arabic

Arabic words ثنين *seneian* Monday, ثلاث *salāsa* Tuesday, and a few others which they have adopted: nor will this change be thought extraordinary by those who have noticed the pronunciation by foreigners of our word "Bath."

ج *j*, in the words جاد *jādi* become, راج *rāja* king, جانجی *janjī* promise, and wherever it occurs, is to be sounded precisely and uniformly as in "jury, judge, joy, major;" the English being perhaps the only European language that can represent it by a single equivalent character. It must be remarked, however, that we employ the *g* before certain vowels, and also *dg*, to express the same sound, as in the words "gentry, giant, "badge." Care must be taken to avoid a common error of confounding the English *j* with that of the Germans and Dutch, which answers to our *y*, whilst for the ج the former have recourse to a most uncouth combination of the letters *dsch*, and thus in a modern publication upon Arabian coins, we may observe the laborious orthography of *Hadschadsch* for حاج *Hajāj*, a proper name.

چ *ch*, as in "chance, church, torch," being the *tsch* of the Germans, and the *c* before *i* and *e* of the Italians, does not belong to the Arabic alphabet, but is a modification of their چ, by the Persians as well as the Malays. The sound is one perfectly familiar to the organs of these people, as in چوری *chūrī* to steal, کچ *kūcha* glass, چچک *chichak* a lizard, چاچت *chāchat* to puncture.

ح *h* hard or *hh*, expresses an aspirate proceeding immediately from the lungs, and consequently stronger than can be denoted by any roman letter. It occurs only in such words as the Malays have borrowed from the Arabic, as حاجی *hājī* a pilgrim to Mecca, حال *hāl* state, حرام *harām* forbidden, حق *hak* right; but they do not affect to give it the forcible

utterance

utterance of the Arabians or Persians, and it is consequently here expressed simply by the letter *h*, as in our words “hope, heart, heavy.”

خ *kh* is a hard guttural, like the *ch* of the Germans, and of which likewise no direct example can be given in the pronunciation of English words, although common in our Celtic dialects. The character is found only in words borrowed from the Arabic, as خبر *khavar* news, خطيب *khatīb* preacher, خميس *khamīs* Thursday.

د *d* has the common sound of that letter in our words “did, dead, “added,” and in all other European languages; as داد *dāda* breast, دوري *dūrī* thorn, مود *mūda* young.

ذ *z* hard, or *dz*, as in “adze,” is found only in Arabic words, as ذات *zāt* essence, ذكر *zakar* memory.

ڤ *d* is always found in the alphabets written by the Malays for elementary instruction, but rarely, if ever, occurs in their books; and appearing superfluous to the Dutch grammarians who have published Malayan alphabets, it has been by them omitted.

ر *r* has the same sound as in “run, bar, parent,” in all Malayan words, as روڤ *rūpa* appearance, لاري *lārī* to run, دار *dārah* blood.

ز *z* soft, as in “zeal, blaze, crazy,” is found only in Arabic and Persian words, as زمان *zemān* time, زبور *zabūr* psalms, زمرد *zamrūd* an emerald. Instead of modifying the ذ, as the Malays (though uselessly) have done, the Persians have added points to the ز, and formed their ژ, which has the soft sound of the French *j*.

س *s*, in the words ساله *sālah* wrong, ماسق *māsak* ripe, اتس *atas* above, is sounded as in “son, sister, past,” not as in “was, has, lose,” where the *s* partakes of *z*. The Arabic names of this and the following letter سين *sīm* and شين *shīm*, are by the Malays of the southern part of Sumatra pronounced *sīm* and *shīm*.  
ش *sh*



ش *sh*, as in “shine, bush, fashion,” is the *ch* of the French, *sch* of the Germans, and *x* of the Portuguese, and is so pronounced in شاه *shāh* king, شمس *shems* sun, and some others borrowed from the Arabic, Persian, and Sanskrit; but more frequently it is softened to a simple *s*, as in شيطان *sētān* satan, شهادة *sahādat* testimony, شكس *saksi* a witness, شكس *siksa* punishment.

ص *s* or *ss*, occurs only in Arabic words, as صبر *sabar* patient, صح *sah* proved, صرف *sarfu* grammar, and has then a sound somewhat harder than our *ss* in “pass, tassel, kissing.”

ذ *dl* also occurs only in words borrowed from the Arabic, and the grammars of that language are not uniform with respect to its true pronunciation, some expressing it by *d*, others by *dz*, whilst the Persians give it the sound of a pure *z*. By the Malays, in most places, it is pronounced as *dl* in the words رضا *ridlā* will, inclination, ضعيف *dlāif* weak, حاضر *hādhir* (by the Persians *hāzīr*) present, ready. In some parts, however, the Malays give it a sound approaching nearer to the *d* than to the *dl* in our words “faddle, meddle.”

ط *t*, both in the Malayan and the Arabic pronunciation, differs little, if at all, from that of the ت, or our common *t*, as in the words طوفان *tūfān* a storm, طبيب *tabīb* a physician, طلاق *talāk* divorce. It is not used in any words properly Malayan, although not confined to such as are purely Arabic; for it may be observed, that when the Arabians adopt Greek or other foreign terms, they represent the sound of *t* by this letter in preference to the ت, as in كرتس *kartas* paper, طنبور or طنبور *tambūr* a drum, طرابلس *tirābulūs* Tripoli, طلق *tulk* talc.

ظ *tl* occurs only in Arabic words, as ظاهر *manif* manifest, which the Malays pronounce *tlāhir*, as in our words “battle, settle,” the Arabians *dāhir*

(according to the grammarians) and the Persians *zāhir*. In some parts the Malayan sound approaches nearly to the *l*.

ع *āin*. This vague letter, which has been the subject of much discussion amongst Hebrew scholars, is pronounced by the Arabians with a peculiar hollow utterance from the interior of the throat or fauces; but in this they are not imitated by the Malays, who pronounce the words عقل *ākāl* cunning, عادة *ādāt* custom, عبارة *ibārat* explanation, عشق *ishk* love, دعا *dōā* prayer, عمر *ūmur* life, without any effort, and as if they were written with *hamzah* and the ordinary vowels. Indeed, it may be said that the guttural part only of the sound is represented by the ع, the vocal part being determined by the marks respectively applied to it: as will be more clearly understood when the nature of these supplementary vowels has been explained. It is here only necessary further to observe, that not having any appropriate European character for designating this mutable letter, it has been judged convenient to mark the several vowels which stand for it with a grave accent.

غ *gh*, *ghr*, is a rough guttural pronounced as in the Irish word "lough" a lake, or with the Northumbrian articulation, and is peculiar to Arabic and Persian words, as غائب *ghāib* hidden, غالب *ghālib* victorious, غريب *gherīb* foreign.

ڠ *ng*, sounded when medial or final as in "kingly, longing, bringing," is a stronger nasal than the final *n* of the French language, and prevails much in original Malayan words, as اڠڠ *agūng* principal, بڠڠ *bīngong* half-witted, تڠڠ *tōlong* to assist, اڠڠ *aṅgin* wind, ڠڠڠ *ngāṅga* to gape, ڠڠڠ *ngaran* displeasure. At the beginning of a word the pronunciation can only be acquired by use, although in fact the same as the medial. Where it occurs in a situation that might give rise to doubt as to the division

division of the syllable, the two letters *ng* are marked with a connecting circumflex, which is omitted (to avoid distinguishing signs not absolutely necessary) where no such uncertainty can happen. It will not escape the notice of the philologist, that this is one of the sounds attributed to the *y ain* of the Hebrews, of which the ع or اء, through the medium of the Arabic, is a modification.

ف *f*, as in “fife, fifty, skiff,” belongs only to words adopted from the Arabic, as فيكر *fīkir* to think, فيق *fihak* side, فتنه *fitnah* slander; but the Malays, who are not accustomed to pronounce the *f* (any more than the Arabians the *p*) commonly change it to *p*, and pronounce these words *pīkir*, *pīhak*, *pītnah*. The grounds of the convertibility of these two letters, not articulated by the same organs, is by no means obvious; but it may be remarked, that the inhabitants of a small island (*Pulo Nias*) near the coast of Sumatra, pronounce all Malayan words in which the sound of *p* occurs as *f*, saying *fāfan* for *pāpan* a board, *fūkul* for *pūkul* to strike, *fūluh* for *pūluh* ten.

پ *p* is pronounced as in “pen, papal, step,” in the Malayan words پوپوت *pūput* to blow, پیپی *pīpī* the cheek, تانگاپ *tanḡkap* to catch. In epistolary and other common writing, it is by no means unusual to mark this letter with only one instead of three points, thereby confounding it with the preceding.

ک *k*, as an Arabic letter, has a harder sound than that of *cc* or *ck* in the words “accost, kick, dock, mocker,” and may be better exemplified by the *kk* in *Habakkuk*. When found at the beginning or in the middle, it shews the word to be (with few exceptions) of Arabic origin, as قبول *kabūl* acceptable, قدر *kadar* value, فقير *fakīr* a religious mendicant; but the Malays employ it likewise for expressing a hard sound at the end of their

their own words, as ماسق *māsak* ripe, بالتى *bālik* to turn, كالق *kalák* presently; which however is generally omitted in discourse, seems to form no integral part of the word, and may be considered as an excrescence.

ك *k* is pronounced as in “king, make, token,” in the words كيج *kiji* base, كلال *kapāla* head, كال *kāla* time, طاكى *pākei* to wear, موك *mūka* face.

گ *g* hard, as in “gag, get, gig, agog, gut,” a letter unknown to the Arabic, but common in the Persian as well as the Malayan language, and a modification of the preceding ك *k*, is uniformly so pronounced, as in فاجر *pāgar* paling, كليل *gīla* fool, كونج *gūnong* mountain, اكڤ *agama* religion. The soft *g* in our words “gentle, region, age,” is represented by the letter ج.

ل *l* has the sound we give to the letter in “lily, lolling, camel,” in the words لوله *lūluh* mud, ليلن *līlin* wax, لال *lālu* to pass, بنتل *bantal* pillow.

م *m* is pronounced as in “mama, man, am, maim,” in the words مالو *mālū* ashamed, مولت *mūlut* mouth, مينم *mīnum* to drink.

ن *n*, as in “nun, nonage, nation,” in the words ننت *nanti* to wait, بونه *būnoh* to kill, مان *mānu* where, تولن *tūlan* companion.

و *ū, ō, w*, has in the Malayan words سوسو *sūsū* milk, كولت *kūlit* skin, كوسق *gōsok* to rub, تولج *tōlong* to help, the sound of the Italian *u* and *o* in “duo, punto,” of the German in “gut, bruder, todt,” of the Dutch *oe* in “hoek, toen, stoel,” and of the English *oo* in “loom, tool,” or of *o* in “dont, moping, notice.” When instead of the و the short vowel *dammah* is applied to the consonant, as in بدى *budī* understanding, هيدڤ *idup* alive, it is intended to express a vowel sound no more than half the length of the former. As a consonant the و is represented by و, and sounded as in “want, wool, dower,” in the words ورن *warna* colour,



colour, ونبجي *wanjī* fragrant, كاون *kāwan* companion, ماور *māwaur* the rose. This letter does not often occur at the beginning of Malayan words as a vowel sound, the *n̄*, in that situation, being expressed by ار or هر, as in اوبت *ūbat* physic, هونس *ūnus* unsheathed.

*s h* being a softer aspirate than in our words “humble, host, heavy,” as in هارث *hārap* to trust, هان *hānia* except, مامل *māhal* dear, بوله *būlih* can, and for the most part as imperceptible as in “honour, hour, “honest,” such words as هابس *ābis* expended, هولر *ūlū* the interior country, هيلغ *īlang* lost, are accordingly written without the *h*. As an evidence of the propriety of this, so far as the ear is concerned, it may be observed that all travellers have agreed in spelling the word *ūtan* (in the familiar name of *ōrang-ūtan*) without an aspirate, although written هوتن *hūtan*. When the final *z* is marked with two points, it is by the Arabs pronounced as *t*, and with them generally denotes a grammatical distinction; but the Malays frequently fall into the impropriety of substituting this at the end of their radical words, for the proper ت *t*.

ي *ī*, *y*, has in the words بيلغ *bīlang* tell, تيع *tīang* a mast, ميمي *mimip* to dream, the sound of the Italian *i*, in “*sì, dolci*,” the German in “*mir*,” “*wir*,” and the English *ee* in “*bee, seem, agree*.” For the short *i*, as in بيه *binchi* to hate, منت *mintā* to ask for, the vowel *kesrah* is either supplied or understood. As a consonant the ي *y* is best represented by *y*, sounded as in “young, yes, bowyer,” in the words كايو *kāyū* wood, بايغ *bāyang* a shade, ياكوت *yākūt* a precious stone. Few Malayan words, however, begin with this letter, the long vowel sound, in that situation, being expressed by اي or هي, as in ايثر *īpar* son-in-law, هيدغ *īdong* the nose. At the end of words, when preceded by *fat-hah*, it takes the diphthongal sound in our words “eye, buy, my, high,” which

it has been judged most analogous and consistent to express by *ei*, as in بَالِي *bālei* a town-hall, بَاغِي *bāgei* sort. Where the ي is preceded by ل, and the sound is consequently more protracted, it is expressed by *āi*, as in لَائِن *lāin* other, مَائِن *māin* to play.

ن *nia*, a soft nasal, as in our words “maniac, lenient, union,” which the Malayan has in common with the Sanskrit alphabet, but is unknown to the Arabic, occurs in the words پَال *niāla* blaze, نَادِر *niadar* soundly sleeping, اَنْيُوت *ānyut* adrift, بَانِير *bānyir* a squall, هَانِي *hānia* except, and most frequently in the common forms of the possessive, as مَتَانِ *matā-niu* his eye, رُطَانِي *rupā-nia* its appearance. It is to be observed, that although in the names of this and other consonants, the vowel *a* is annexed to give them utterance, they are all equally susceptible of other vocal sounds, and where the ن *nia* takes *i* or *e*, it is more convenient to employ *y* in the nasal part, and to write *banyir* rather than *baniir*.

لَ *la*, or the letters ل and لَ, with the orthographical mark ء *hamzah*, have already been sufficiently noticed, no reason appearing for assigning to them conjointly a place in the alphabet.

From the foregoing examination of the letters it appears, that of the thirty-four which compose the alphabet, thirteen are peculiarly and almost exclusively Arabic, six may be considered as peculiarly Malayan, and fifteen are common to both languages; and, consequently, that the proper Malayan words are all expressed by twenty, or, if we reject the ء (which never occurs), by nineteen characters.

### Of CONSONANTS and VOWELS.

The common division of this and other alphabets into lingual, dental, labial, and guttural letters, seems to be more ingenious than useful, and  
that

that into radicals and serviles, though essential to Arabic and Hebrew etymology, has no relation to the structure or derivation of words in this language. It will, however, be necessary to explain with some minuteness what relates to the distinction of consonants and vowels, and the nature of those orthographical marks which affect their pronunciation.

The Arabians name the letters of the alphabet حُرُفٌ *huruf*, and consider them all as consonants, defining them to be susceptible of motion or utterance (mobiles) by means of the vowels, but not of themselves possessing that power, nor capable of forming syllables. These letters or consonants (for there is no separate term) they distinguish into strong and weak, comprehending in the former class all excepting ا, *ā*, و, *ū*, and ي, *ī*, which three form the latter class or weak letters, and are no other than those which we consider exclusively as vowels; the two latter assuming occasionally, with them as with us, the functions of consonants. From this arrangement proceeds (as will hereafter appear) much of the perplexity of Arabian orthography.

By vowels they understand certain supplementary characters placed above and beneath the letters, serving to note the particular vocal sound with which they are to be uttered. These are often by us termed vowel-points, but injudiciously, as it is of importance to distinguish them from those actual points which permanently accompany and constitute an integral part of many of the characters, being equally necessary to their complete formation with the point over our letter *i*, or the stroke across our *t*. It must at the same time be observed, that neither the supplementary vowels, nor the diacritical points, nor certain other orthographical marks (to be described in the sequel) were known to the ancient Arabic or Cufic style of writing, but have been subsequently introduced

to



to supply the manifest defects of the original rude system: yet it may be fairly doubted, whether the invention is not a very imperfect expedient, inferior to the Sanskrit and Ethiopic systems, where the effect of the vowel is expressed by a modification of the consonant, and certainly to the Greek and Roman, where the vowels assume their independant place in the series of letters.

These vowels, by the Arabians named حركات *harakāt* in the plural, from حرکت *harakat* signifying motion, as giving motion or utterance to the consonants, are by the Malays named بارس *bāris*, which implies lines or strokes parallel to each other, or military array, and also سنجات *sinjāta* or weapons, from their resemblance, as may be presumed, to lances borne in rank and file. They are by no means in common use with them, but chiefly employed in quotations from the *korān* and the writings of its commentators, and also in expressing names of places, persons, or things not familiar, as well as to mark the distinction between ordinary words composed of the same letters but differently pronounced, which might otherwise be confounded with each other. They are three in number, and have the Arabic names of فَتْحَة *fat-hah*, كَسْرَة *kesrah*, and ضَمَّة *dammah*, which the Malays pronounce *dlammah*.

فَتْحَة *fat-hah* ( ^ ) named also بارس د اَ تَس *bāris de-ātas* or the stroke above, has the sound of *a* generally and sometimes of *e* short, in our words “bad, “banish, bet, bevy,” and being placed over any of the strong letters, or consonants as we should term them, enables them to take that vocal sound, which in themselves they are not understood to possess, as in the words بَبَل *babal* ignorant, تَمَطَّت *tampat* place, بَسِي *besī* iron, دَنْدَم *dendam* desire. The effect of its application to any of three weak letters (our vowels) will be noticed when we come to speak of them more particularly.



*kesrah* (كسرة) named also *bāris de-bāwah* بارس دباوه or the stroke beneath, has a sound not differing much from that of our short *i* in “bit, “bidden, trip,” (especially as pronounced in North Britain) but more nearly resembling the short *i* of the Italians, as in the Malayan words *bintil* بنتل a blister, *dinding* دندڠ a wall, *tinggi* تڠڠي high.

*dammah* or *dlammah* (◌ْ) named also *bāris de-adāp-an* بارس دهادائن the stroke before or in front, has nearly the sound of *u* as pronounced in “pudding, cushion, puss,” (the *u* in “bud, turn, upper,” being a different articulation), of *oo* in “wood, stood, foot,” (which is shorter than in “brood, cool, fool,”) and of *o* in “bolster, police, foment,” differing from that in “blot, hot, forgot,” which would be more aptly represented by *alif* and *fat-hah*. The figure of *dammah* is that of a small و, and its position above the consonant, but somewhat to the left, or forward, as its Malayan name imports. Examples of its application appear in *tuntut* تونتت to demand, *bunting* بنتڠ pregnant, *tompat* تمطت to choke up, *bontar* بوتر or *buntar* (the distinction of sound between *o* and *u* being often imperceptible) round, *bonda* بند or *bunda* mother; and in the word *chechintong* چچنتڠ a lock of hair, the three vowels have their respective consonants.

Being applied to the several letters of the alphabet, they form syllables that are considered as either pure or mixed. A pure syllable consists of a consonant accompanied or followed (but never preceded in the same syllable) by a vowel, or by what is termed a quiescent letter, or by both, as *cha* چ, *ti* ت, *nu* ن, *mā* م, *baū* ب. A mixed syllable consists of two consonants, of which the latter is mute, with an intermediate vowel, or with a vowel and a quiescent letter also intermediate, as *ban* بن, *peng* پڠ, *bin* بين, *wat* وت, *bān* بان, *baun* باون. Some mixed syllables are found to

close with a liquid and a mute, as شرط *sart* or *shart* a condition, but this occurs only in Arabic words.

From the foregoing it will appear that the manner of applying the vowels to what are termed the strong letters (our consonants) is sufficiently simple, but it is otherwise with regard to the three weak letters ا ā, و ū, and ي ī, owing to their ambiguous properties, being sometimes moveable and sometimes quiescent. By moveable is understood that, like other consonants, they are capable of being put in motion by the application of vowels, and thereby forming syllables, as و *wa*, ي *ya*. By quiescent is meant the state in which they cease to be consonants in fact, are incapable of the application of the supplementary vowels (though they may be affected by those belonging to the preceding consonant), and perform the function of long vowels, in our acceptance of the terms, as مā, بī, تān, رāū. In this quiescent state it must be obvious, in spite of definitions, that they differ in nothing essential but length of pronunciation, from the three vowels denominated (for the sake of distinction only) supplementary; *fat-hah* being the representative of ا ā, *kesrah* of ي ī, and *dammah* of و ū, which, with some change of shape and size, are placed above and below the other characters, instead of assorting with them, as in the orthographical system of most other classes of language.

When the supplementary or short vowels applied to the weak letters in their moveable state, or to the strong letters immediately preceding them in their quiescent state, are respectively, *fat-hah* to ا ā, *kesrah* to ي ī, and *dammah* to و ū, they are said to be homogeneous; and, on the contrary, when they are dissimilarly or interchangeably employed, they are said to be heterogeneous. *Fat-hah* being applied to ا ā moveable (in  
that

that case denominated *hamzah*), produces no sensible change in the sound of that letter, which, however it may be classed by grammarians, can never perform the office of a consonant in our acceptation of the term, and it continues to be pronounced like *a*, as in أَبَدَ *abad* an age, أَجَلَ *ajal* fate. When, on the other hand, *kesrah* or *dammah* is applied to ا, the proper sound of the letter is extinguished, and it takes that of the supplementary vowel so applied, as اِستَري *istrī* wife, ابن *ibn* son, اَتم *utama* excellent, اُفَامَ *upāma* like. When any of the three are applied to و or ي, which must in that case be moveable (or consonants), regular syllables are formed in the manner of other letters, as in وَقْتُ *waktu* time, وصال *wisāl* meeting, attainment, يَغِي *yogī* it behoveth. In some instances of the application of *fat-hah*, particularly to the ي final, the proper sound of the letter gives place to that of the superscribed vowel, as in تَعَالَى *tāāla* most high.

When one of the three weak letters in its quiescent state is preceded, in the same syllable, by a homogeneous supplementary vowel (belonging to the adjoining consonant) they coalesce, and the effect produced is that of lengthening the sound common to both, as تَر *tūr*, سِي *sī*, مَا *mā*: but when the quiescent letter is preceded by a heterogeneous vowel, the mixture of their sounds produces a diphthong, as هَو *hau*, فِي *pei*. In Malayan words however the long vowel sounds occurring much more frequently than they do in Arabic, the diphthongs are more usually formed by the association of two of the quiescent letters, than by one of them with a supplementary vowel, as in بَاو *bāū* smell, نَائِك *nāik* ascend, مَائِن *māin* to play, سَرَاي *serāi* a palace. It must at the same time be observed that at the beginning of words, the long vowels او and اي, instead of forming diphthongs, produce the simple long sounds of *ō*, *ū*,  
and

and *ī*, as in the words اورڠ *ōrang* man, اوسه *ūsah* mindful, ايسٿ *īsap* to suck; and also that ي preceded by *fat-hah*, instead of the diphthong *ei*, sometimes takes the sound of the long *ē* of the Italian and other languages of the continent, as in ميره *mērah* red, بير *bēr* suffer, تير *tēr* the castle at chess, بليڠ *balērang* sulphur.

Where the vowel character appears doubled over or under the last letter of a word, the Arabian grammarians mean to denote that it is to be pronounced as if the syllable were terminated by the letter ن *nūn*, from whence this form has obtained the name of تَنْوِين or nunnation, as تان *tan*, سين *sin*, جن *jon*; but no instances of this occur in any pure Malayan word.

### Of ORTHOGRAPHICAL MARKS.

The orthographical marks which now remain to be explained are those called جزم *jesm*, تشديد *teshdīd*, همزه *hamzah*, وصله *weslā*, مدده *meddah*, and اَنگْكَ *anḡka*.

جزم *jesm* or جزم *jazam* (as pronounced by the Malays) signifies amputation, and is also termed بارس مات *bāris māti* or the dead mark. Its form is (° or °), and being placed over any letter of a word, it denotes that such letter is mute, dead, or deprived of the vowel sound that might otherwise be supposed to give it motion or utterance, and only serves to close the syllable produced by the antecedent letter and its supplementary vowel, forming what has been already described as a mixed syllable, as باد *bad*, تن *tin*, سَمَپَي *sampeī* arrive, تَنْدَقْ *tandok* horn, بَنْتِڠْ *bintīng* a rampart. It may be applied to all letters capable otherwise of receiving a vowel (of which this is the negation) but is never by the Malays applied to the three weak letters, nor is the occasion for it in  
their



their language so frequent as in Arabic, the genius of the former being unfriendly to the recurrence of consonants without the intervention of a vowel sound.

تَشْدِيدٌ *teshdīd* (named also شَدُّ *shaddu*) signifies corroboration, and being placed over a letter in the form of ( ّ ), has the effect of doubling it; in which case the former of the two sounds coalesces with the preceding syllable, and the latter, with its proper vowel, forms the subsequent one, as in the words تَمَّتْ *tammāt* finished, جَنَّتْ *jennāt* paradise, چَرَرِي *cherrei* to separate. It may be applied to any of the strong letters excepting چ *ch*, ع *ng*, and ن *nia*, which letters, not being themselves of a simple nature, could not be doubled without a harshness of sound; and also to the two weak letters و and ي, although not to ل. When placed over the و or ي, the former half of the letter thereby doubled remains quiescent, and the latter half becomes moveable, as in بَرَّغ *buwang* or *būang* to throw out, تِيَّغ *tiyang* or *tīang* a pillar, مَوَّت *muwat* or *mūat* to load, تَوَّي *turwei* to reap: but double letters being in general so little necessary for expressing the liquid or fluid sound of the words, it would be uselessly employing the learner's attention to enter further into the rules by which the *teshdīd* might be applied; for we should bear in mind that these refined orthographical distinctions were invented for a class of languages with which the Malayan has no radical connexion, nor scarcely any property in common: yet are they elaborately taught by the natives to every youth who commences the study of his own with some tincture of the Arabic language; and a copious syllabarium, where all the *sinjāta* are exhibited, is prepared for his exercise. Examples of this may be seen in the *Alphabetum Arabicum*, printed at Rome in 1592 (with beautiful types), and in *Gladwin's Persian Moonshee*, printed at Calcutta in 1795.

*Hamzah* (ʾ), the most used by the Malays of all the orthographical marks, is either an appendage of the moveable ʾ, usually accompanying its supplementary vowel, and consequently placed either above or below that letter, or else it is the representative of or substitute for it, and in its absence is placed in front of the preceding letter. So intimate indeed is the connexion, in the opinion of grammarians, between the moveable ʾ and this mark, that the former, being present, is made to assume the name of *hamzah*, loses its proper efficiency, and, like a mere aspirate, adapts its sound to that of the vowel with which the mark is accompanied, as *أَب* *ab*, *إِب* *ib*, *أُب* *ub* or *ob*. This adaption, it is true, might take place although the *hamzah* were omitted, and its use, when so applied, seems to be no other than that of denoting the quality of this letter. In this language, however, where the vowels are sparingly employed, the chief use of the *hamzah* is to express (like our comma or apostrophe) the elision of the ʾ moveable at the commencement of a syllable following one of the three weak letters, ʾ, ۛ, or ۛ quiescent; and also, but not uniformly, following a consonant rendered mute by *jesm*; which two circumstances occur most commonly in derivative words formed by annexing particles (to be hereafter explained), as *كَسْمَظْنَانْ* *ka-sempornā-an* perfection, *پَكْرَجَانْ* *pe-karjā-an* performance, *كَتَتُونْ* *ka-tantū-an* certainty, *كَنَتِينْ* *ka-nantī-an* expectation, *پَنْغَادَاڠْ* *peng-adāp-an* presence, *پَنْغَايْبُرْ* *peng-ībur* comforter, *مَنْغَوْسِكْ* *meng-ūsik* to tease. It also supplies the elision of ʾ before ۛ or ۛ at the commencement of a word to which the particle *سا* *sa* (a contraction of *سات* *sātu* one) is prefixed, as *سَوْرَڠْ* *s'ōrang* a man, for *سَاوْرَڠْ* *sa-ōrang*; as well as in the instances of *مَكُوْجَرْ* *mak'ūjar* for *مَكَا اُوْجَرْ* *maka ūjar* and he said, and *مَرِيْكَيْتْ* *marik'itu* for *مَرِيْكْ اَيْتْ* *marika itu* those people; and, generally, wherever such elisions occur.

Sometimes

Sometimes the *hamzah* instead of being a substitute for *h*, represents the *h* or *s*, which soft aspirate has nearly a similar sound, as مَنۡغَمِرٌ *meng-ambur* to scatter, from مِمۡر *ambur* or *hambur*; مَنۡغُونُسٌ *meng-ūnus* to unsheath, from هُونُس *ūnus* or *hūnus*; and thus also when the primitive begins with هَا *hā*, the *h* being then quiescent or vowel, preserves its place in the derivative, and the *s* only is represented by *hamzah*, as in مَنۡغَابِسٌ *meng-ābis* to consume, from هَابِس *ābis* or *hābis*; مَنۡغَالُو *meng-ālau* to drive out, from هَالُو *ālau* or *hālau*. It will not escape remark that *hamzah*, according to the foregoing account of it, partakes much of the nature of the Greek (') or spiritus lenis, and that in respect to form it is the Arabic. ء *āin* diminished in size.

وَصَلَّ *wesl* (و), by the Malays written and pronounced وَصَلَه *weslah*, signifies "union," and is applied only to the initial وَ, which then becomes entirely mute, and a junction takes place between the sound of the last vowel of the preceding word and the next following consonant, whereby the two words are made to coalesce. Its use is confined to Arabic phrases, and chiefly, if not entirely (excepting in quotations), to the *h* of the definitive particle ال *al*, which under certain circumstances is modified in pronunciation, as كِتَابُ النَّبِيِّ *kitābi 'nabi* the book of the prophet, بِسْمِ اللَّهِ *bismi 'llahi* in the name of God. For the rules by which the application of this mark is governed, and particularly for those affecting the letter ج also, of the particle, according to which it is extinguished and its place supplied by doubling what is termed the solar letter which follows it, as in the sequel of the phrase last quoted, الرَّحْمَنُ الرَّحِيمُ *'brahmani 'brahīmi* the merciful and compassionate, the Arabic grammar must be consulted. To the Malayan they may be considered as extraneous.

مَدَّ *medd* or مَدَدَ *meddah* (ˆ) signifies extension, and is in like manner applicable to ٱ, whose sound is thereby lengthened. Its use may be thus considered; that the pronunciation of the syllable requiring two *alifs*, one of them moveable or consonant, and the other quiescent, but the rules of orthography not admitting of such a repetition of the letter, this mark is placed over the one ٱ, to denote at the same time the elision and the extension of sound, as in آيَر ʾāyer water, آف ʾāfi fire, آخِر ʾākhir last. But in Malayan words the long sound of ٱ forming a syllable at the beginning, is commonly expressed by هَا hā, with the soft or imperceptible aspirate to support the supplementary vowel, as in هَابِس hābis or ābis to finish, هَارِي hārī or ārī day, هَايَم hāyam or āyam a fowl.

In some writings, however, we may find a second and smaller ٱ placed beside the greater, which the grammarians affect to consider as another form of *medd*, and name it مَدَّ ٱلِف *medd 'alif*. This smaller ٱ is also employed by itself, and placed above the other characters, whose junction frequently excludes it from occupying that place which the greater ٱ would hold in the line, as in رَحْمٰن for رَحْمٰن *rahmān* merciful; but this seems to be nothing more than a fancy of the penman, and to have no influence on the pronunciation. When placed over ي final, it implies that the letter, in Arabic words, is to be sounded like ٱ, as in تَعَالٰي *tāāla* most high; but the Malays, on the contrary, sometimes introduce this lesser ٱ instead of applying *fat-hah* to the preceding consonant, in order to produce the diphthongal sound of *ai* or *ei*, as in طَاكِي *pākei* to wear, غُولِي *gūlei* a curry. Finally, the *meddah* is employed in abbreviations of a sacred or mysterious nature, where one, two, or more words are represented by their initial, medial, and final letters, as ٱ م ٱ for عَلَيْهِ السَّلَام *aleihi 'sselām* peace be upon him.



اڤڠك *unḡka* (۲) or the Arabian cipher 2, when used as an orthographical mark, denotes that the word to which it is applied, although written but once, must be doubled or repeated in the pronunciation. This expedient proceeds from the frequency of these reduplications in forming certain indefinite plurals, superlatives, and adverbs, and in expressing the continuance or repetition of action in verbs, as ۲ رومه *rūmah-rūmah* houses, ۲ كات *kāta-kāta* words, ۲ فوته *pūtiḥ-pūtiḥ* very white, ۲ تنڠي *tiṅḡtī-tiṅḡtī* very high, ۲ مول *mūla-mūla* in the first place, ۲ مان *māna-māna* wherever, ۲ جال *jālan-jālan* to walk about, ۲ ماین *māin-māin* to play or be at play. It must be observed at the same time with regard to the verb, that where reciprocity of action is to be denoted by repetition, a difference of form or inflexion takes place (as will be hereafter more particularly explained), and instead of applying the cipher, the words are written at length, as ۲ تولع منولع *tōlong-menōlong* to assist mutually. When the cipher is applied to a derivative word, the primitive part only, and not the particle prefixed, is repeated, as ۲ برماڤ *ber-mākan-mākan* to eat much or frequently, ۲ سلام *se-lāma-lāma* so long as, for ever, ۲ فرتورت *per-tūrut-tūrut* a train of followers, retinue. Where the particle is annexed, the cipher may be equally applied and the repetition take place, as ۲ كسك ۲ ان *ka-suka-suka-an* hilarity, ۲ فربونه ۲ ان *per-būnoh-būnoh-an* repeated murders; but not with strict accuracy, because a prosodial variation takes place, and the words should be, and more frequently are written ۲ كسك ۲ ان *ka-suka-sukā-an* and ۲ فربونه ۲ ان *ka-būnoh-bunōh-an*, without the aid of the cipher. When the particles مع *meng* and ف *peng* are prefixed to words marked with the cipher, in which the particles are followed by a vowel-sound, it is common to retain the nasal *ṅg* in the repetition, and for ۲ فثاف *an* inquisitive person, to write

and pronounce ثَغافْ ثَغافْ *penḡāpa-nḡāpa*, for مَعِيرْ to cogitate, مَعِيرْ مَعِيرْ *menḡira-nḡira*, and for مَعَالِرْ to continue flowing, to write مَعَالِرْ مَعَالِرْ *meng-ālir-nḡālir*.

Thus much it has been thought necessary to say on the subject of the elements of which words are composed, and of the characters and signs by which they are expressed in writing. The words themselves, their distinctions, qualities, and uses in serving to convey, either by themselves or by their combination, intelligible and correct meanings (the proper object of Grammar) must now be considered.

### *DIVISION of WORDS.*

The most obvious and general division of the language is into primitive and derivative words. By primitive or simple words are to be understood all words, of whatever part of speech, in their original and unmodified state, whether indigenous or adopted from other languages, as اورَڠْ *ōrang* man, تَانَهْ *tānah* earth, بُدِيْ *budī* understanding, بَسَرْ *besār* great, تَاكُتْ *tākut* afraid, اَكْ *aku* I, جَالِيْ *jālan* to walk, لُوْرْ *lūar* out, اَكْنِ *akan* unto, وَهْ *weh* alas ! By much the greater proportion of primitive Malayan words are dissyllables, pronounced with a slight stress or accent on the former of the two, as مَاكْنِ *mākan* to eat, پُوْكُلْ *pūkul* to strike, پَادَنْڠْ *pā-dang* a plain, پِيْنَنْڠْ *pīnang* betel-nut ; whilst monosyllables, as بَرْتْ *brat* heavy, جَاوَهْ *jauh* far, گَاهْ *gah* renown ; and trisyllables and polysyllables (not composed), as بِنَاتَنْڠْ *benātang* a beast, بَتِيْنِ *betīna* female, سَرَايِ *serāya* at once, كَلَانْڠْڠَارْ *kalaṅḡḡāra* inquisitive, are very rare.

Derivative words are formed from the primitives, by prefixing or annexing certain inseparable and otherwise non-significant particles, which will be enumerated and explained in their proper place, it being  
sufficient

sufficient to notice here, that prosodial and other changes in the orthography of the primitives frequently attend their application, as كَدَان *ka-adā-an* existence, from اَد *ada* to be, كَلَّارَن *ka-lapār-an* famine, from لَآپَر *lāpar* hungry, تَرُونَن *turūn-kan* to lower, from تَرُون *tūrun* to descend, مَمْعُومَن *meṅgampong* to collect, from كَمْعُومَن *kampong* an inclosure, مَمْرُوكَل *memūkul* to beat, from فُوكَل *pūkul* strike.

What are properly named compound words, formed by the junction of two or more significant terms, are not frequent in this language, and the few that occur consist either of such as convey nearly a repetition of the same idea (often borrowed from different languages), as سَكِيْت *suka-chita* joy, عَقْلُ بَدِي *àkal-budī* understanding, لَهْلَه *lelah-leteh* languid; or else of words which have become connected in their signification by familiar use, and made to coalesce in sound by the elision of a vowel, as دِنَارِي *din 'ārī* break of day, مَرِيكِيْت *marīk 'ītu* those persons, they; to which may be added يَايْت *iya-ītu* that is to say, بَرَشِيَاپ *barang-siāpa* whosoever, سَفَرَتَاغَن *sapū-tāṅgan* a handkerchief. There are also a few words of three as well as of two syllables, which occasionally drop the first, especially in conversation, as رِيْمُو *rīmau* for هَرِيْمُو *arīmau* a tiger, تِيْمُن *tīmun* for هَنْتِيْمُن *antīmun* a species of cucumis, مَارَه *mārah* for اِمَارَه *amārah* angry, رِيْغَن *rīṅgan* for اَرِيْغَن *arīṅgan* light in weight, فُون *pūnia* for اَمْفُون *ampūnia* own, مَس *mas* for اَمَس *amas* gold, نَم *nam* for اَنَم *anam* six.

### PARTS of SPEECH.

The usual division of speech, in the oriental languages, is into three parts only, *viz.* the noun, the verb, and the particle; the first including the adjective, and the last all other words; but this seems much too general

general for the purposes of useful distinction, and although the division into eight parts, which was found applicable to the Greek and Latin, and from them has been adopted into the modern languages of Europe, is not perfectly suited either to these or to the Malayan, I am induced from a consideration of the advantage that attends the employment of known and current terms, to conform in great measure to the principles of this division, instead of attempting a classification entirely new.

Some difficulty arises from a numerous description of words presenting themselves, which in their primitive or crude state are not confined to one particular part of speech, but are common to two or more, as *جالان* *jālan* to walk and *jālan* a road, *سالة* *sālah* wrong and *sālah* a fault, *تيدور* *tīdor* to sleep and *tīdor* asleep. This, however, is no more than occurs in English, where the words “love, dark, dry, wish,” and innumerable others, are at the same time noun and verb, substantive and adjective, adjective and verb, and may be employed in the one or the other capacity as the construction requires; and as in their derivative form the parts of speech to which Malayan words of this description belong, are determined in general by the particles (prevalent in proportion as the style is correct and grammatical), it will not be necessary to consider them as a distinct class, but as belonging to the several parts of speech to which they may be eventually referable, either from their place in the sentence or the changes they undergo.

The following are the parts of speech into which, without departing too much from accustomed distinctions, the language may be divided.

NOUNS or the names of things, the objects of sense and thought.

ADJECTIVES or the qualitives of nouns.

NUMERALS or terms of number.

PRONOUNS



PRONOUNS personal and demonstrative, including the Article.

VERBS or affirmatives of being, acting, or suffering.

ADVERBS or modals.

PREPOSITIONS or directives.

CONJUNCTIONS or connectives.

INTERJECTIONS or exclamations.

INSEPARABLE PARTICLES or formatives.

### *Of Nouns.*

Nouns in this language cannot properly be said to possess the distinctions either of gender, number, or case. The absurdity of attributing difference of sex to things, or to the names of things not organised by nature to reproduce their kind, did not suggest itself to the framers or methodisers of the Malayan tongue. The real difference existing in animate beings, as well as that presumed to exist in vegetables, is denoted by appropriate words expressive of the sex, as لکاک *laki-lāki* man, male, پرمپوان *perampūan* woman, female, جنتن *jantan* the male, and بتین *betīna* the female of animals in general, as اورڠ لکاک *orang laki-lāki* a man (distinguished from a woman), اورڠ پرمپوان *orang perampūan* a woman (distinguished from a man), کود جنتن *kūda jantan* a stallion, کود بتین *kūda betīna* a mare, ایم جنتن *āyam jantan* a cock, ایم بتین *āyam betīna* a hen, گنج لکاک *ganja laki-lāki* the male hemp-plant. Should it be maintained that *kūda betīna* a mare is effectively the feminine of the noun *kūda jantan* a horse, that daughter is the feminine of son, and queen of king, we may answer, without denying the propositions, that such a distinction of terms does not belong to grammar, but like other names of things, they are best sought for in a dictionary.

✓ Number is not denoted by any variety of termination or change in the form of the noun, but by separate words expressive of plurality or singularity, such as *بانيك* *bāniak* many, *بارغ* *bārang* some, or by specific numerals. An indefinite plural, however, of a peculiar kind is sometimes employed, which consists in a duplication of the noun, and has already been noticed in speaking of the cipher used to signify it, as *بات* *bātu-bātu* stones, *راج* *rāja-rāja* princes, *کات* *kāta-kāta* words. The opinion may indeed be hazarded, that in this language the noun in its simple state, without any accompanying term to limit or extend its signification, is more properly to be considered as plural than singular; or, that in order to the determining its number, the application of a term expressing singularity is more commonly necessary than one of indefinite plurality. Thus, for example, in the phrase *اد اورغ دلور* *ada orang de-luar* there are persons without, the word *orang* requires no plural sign; but, on the contrary, in the phrase *اد سورغ دلور* *ada s'orang de-luar* there is a person without, the article or numeral of unity is indispensable; and so also in the phrases *د بالق گونج* *de-bālik gūnong* beyond the mountains, *ميمبلي ايم* *mem-bilī āyam* to purchase fowls, the words *gūnong* and *āyam* are at once understood to be in the plural number. And from hence, perhaps, has arisen the practice of denoting the individuality of all sensible objects by specific terms accompanying the numeral; which are in many instances descriptive of some obvious quality of the thing, although in others quite arbitrary; but the nature of these idioms will be best understood from a single example in our own language, where, in speaking of cattle, we say two, three or more “head;” whilst the Malays (and somewhat more appropriately) enumerate cattle, birds, and animals in general, by the “tail,” as *کود ليم ايکر* *kūda lima īkur* five horses (or tail

tail of horses), کربو سمیلن ایگر *karbau sambīlan ikur* nine buffaloes, ایم  
 ایگر *āyam sābōng ampat ikur* four game-cocks. In counting  
 the human species the generic term اورغ *orang* is repeated, as سورغ  
*orang s'orang* one person, لکاک دو اورغ *laki-laki dūa orang* two men,  
 پرمپوان تیگ اورغ *perampūan tīga orang* three women. To inanimate  
 substances various terms are in like manner applied, as پیسغ لیم بوہ *pīsang*  
*lima būah* five plantains, رومہ سبوه *rūmah sa-būah* one house, نگرې سبوه  
*negri sa-būah* one or a city, مات سبېج *māta sa-bīji* one eye, تلر سبېج  
*sa-bīji* one egg, بات دو بېج *bātu dūa bīji* two stones, داوڻ سلی *dāūn sa-lei*  
 one leaf, رمبت سلی *rambut sa-lei* one hair, پوهن دو باتغ *pūhn dūa bātang*  
 two trees, کایو سباتغ *kāyū sa-bātang* a piece of timber, گيگي سباتو *gīgī sa-*  
*bātū* one tooth, پاپن تیگ بیلہ *pāpan tīga bīlah* three plank, قدغ دو بیلہ  
*pedang dūa bīlah* or دو کچغ *dūa keping* two swords, کرتس سکغ *kartas*  
*sa-keping* or سلی *sa-lei* a sheet or leaf of paper, لاد سقوله بوتر *lāda sa-pūluh*  
*būtir* ten grains of pepper, گادغ سقوچق *gāding sa-pūchuk* one elephant's  
 tooth, سورات سقوچق *sūrat sa-pūchuk* two musquets, سرائون فوکت *pūkat sa-rāwan* one fishing net, کات  
 سقات *kāta sa-pātah* one word; with several more of these idiomatic ap-  
 pendages to the numerals, whose proper application can only be learned  
 by much practice in the language.

In nouns borrowed from the Arabic the plural is generally formed as  
 in Malayan words, without attention to the mode followed in the lan-  
 guage to which they belong; but on the other hand, the Arabic word  
 ملائكة *malāikat* angels, is indifferently used in singular or plural, or more  
 commonly in the former.

Cases being understood to signify those changes in the termination of  
 nouns by which they decline from the nominative or casus rectus, and  
 become

become oblique, do not apply to the Malayan, in which no such declension takes place. In this language, as in English, the modifications of the sense are effected by means of prepositions or (as they do not necessarily precede) directives, the noun itself continuing unchanged, as *کد ka-pada rūmah* to a house, *درئد deri-pada rūmah* from a house, *د de rūmah* at a house, *د لور de-luar rūmah* out of a house, *د یاتس de-ātas rūmah* on top of a house, *د باوه de-bāwah rūmah* beneath a house; so also *اکن akan*, *بښت bagi*, or *کد الله ka-pada allah* unto God, *اوله کرني بگند deri-pada mūdāl amba* from my capital, *اوله کرني بگند karuniya baginda* by his majesty's favour, *دغن تولغ نبي danḡan tōlong nabī* with the aid of the prophet, *د سيع هاري pada sīang ārī* at day-break or by day-light; none of which phrases can, without an abuse of speech, be denominated the cases of those nouns.

In the situation of a subjective or accusative case, or where the noun is the subject of the action, no directive is required, as *پاسغ اڅ pāsang āpi* light the fire, *پوتونگ کايو pōtong kāyū* cut the wood, *ملريکي کد me-larīkan kūda* to gallop a horse. Yet *اکن akan* is sometimes superfluously introduced, as *پوکل اکن انجغ ايت pūkul akan anjing ītu* beat that dog. The possessive sense, or what is termed the genitive case of a noun, is expressed by its position, the word denoting the subject of possession always preceding that which denotes the possessor, as *بند راج benda rāja* the king's treasure, *چهاي متياري chāya mata-ārī* brightness of the sun, or the sun's brightness, *کتنځين گونځ ka-tiṅgī-an gūnong* the height of the mountains, *کروسن اوا kurūs-an awā* leanness of the body; or otherwise by the use of a pronoun in the possessive form, as *همب فون واع amba pūnia wāng* my money, *اکت امفون تانه aku ampūnia tānah* my land, *اورغ orang chīna pūnia arta* goods of or belonging to a Chinese.

It



It may be remarked, that this latter mode is chiefly (though not exclusively) employed where real possession or property in the subject is understood, whereas the mode by position is more commonly used to imply attribution only, as in the former examples.

The only changes to which the form of nouns is subject are those which they undergo as derivatives, and upon the correct employment of these modifications depend the propriety and delicacy of language, or those qualities which, as much as the choice of terms, distinguish a polite from a vulgar style. Derivative nouns are constructed by means of particles prefixed or annexed, from primitive nouns (although rarely), from adjectives, and from verbs chiefly, and, in a few instances, from other parts of speech; as in Latin "altitudo" is formed from "altus," and "permutatio" from "muto."

From adjectives they are formed by prefixing the particle ك *ka-* and annexing the particle ن *-an*, or by the latter alone. Thus from رند *rendah* low, comes كرندهن *ka-rendāh-an* or رندهن *rendāh-an* lowness, humility; from بزر *besār* great, كبسارن *ka-besār-an* greatness; from مات *māti* dead, كمتين *ka-matī-an* death; from ساله *sālah* wrong, كسلاهن *ka-salāh-an* criminality; and from مانس *mānis* sweet, منيس *manīs-an* sweetmeats, and كمنيس *ka-manīs-an* sweetness. So also from verbs, as from ننت *nanti* to wait, كننتين *ka-nantī-an* expectation; from لاري *lārī* to run, كلرين *ka-larī-an* flight; from ايشن *īngin* to desire, كايشن *ka-īngin-an* lusts; from بهاگ *bhāgi* to divide, بهگين *bhagī-an* division; and from ماک *mākan* to eat, ماکان *makān-an* victuals. But exclusively of these derivations taking ك *ka-* and ن *-an*, which are in general what grammarians term abstract nouns, a numerous class is in like manner formed

from verbs by prefixing the particles *per* ثر *pel* ثل and *pe* ف, and *pen* فن, with its varieties *pem* فم and *peng* فح; being by these changes of termination adapted to the sound of the letter with which the succeeding syllable commences. Thus from *tīdor* تيدر and *adū* ادو to sleep, repose, are formed *per-tidōr-an* فرتيدورن and *per-adū-an* فرادون a sleeping place, recess for a bed; from *mandī* مندي to bathe, فرمندین *per-mandī-an* a bath; from *būat* بوت to do, فربواتن *per-buāt-an* work, performance; from *ajar* اجر to learn, فلجارن *pel-ajār-an* a school; from *sūruh* سوره to order, send, فسوره *pe-sūruh* an envoy, messenger; and from *bilī* بلي to buy, فربليين *per-bilī-an* or فبليين *pe-bilī-an* a market-place, and فمبليين *pem-bilī-an* the article purchased.

✓ So also from *chūrī* چوري to steal, is formed *pen-chūrī* فنچوري a thief; from *būnoh* بونه to kill, فمبونه *pem-būnoh* a murderer; from *bāyer* باير to pay, فمباير *pem-bāyer* payment; from *chūchuk* چوچق to pierce, فنچوچق *pen-chūchuk* a fork, skewer; from *dāpat* داث to obtain, فنداث *pen-dāpat* apprehension, and فنداثان *pen-dapāt-an* acquisition; from *īkut* ايكت to follow, فئيك *peng-īkut* a follower; from *ūkir* اوكر to carve, فنوكر *peng-ūkir* a carver or engraver; from *asoh* اسه to nurse, فناسه *peng-āsoh* a nurse; from *gālī* گالي to dig, فنگالي *peng-gālī* a spade; from *liāt* ليت to see, فنليياتن *peng-liāt-an* sight; and from *tāū* تاور to know, فنثاورن *peng-a-taū-an* knowledge.

It may be remarked, that the derivative nouns formed with *per* ثر *pel* ثل *pe* ف, express for the most part the place of the action implied by the primitive verb, or the action itself; and that those formed with *pen* فن *pem* فم *peng* فح, express the agent by whom the action is performed, the instrument, or the faculty; the former partaking of a neuter

or

or of a passive, and the latter of an active signification. Their correspondence with the intransitive and transitive signs of the verb, *ber* بر and *men* من, will appear in treating of that part of speech.

In the examples that have been given of the formation of derivatives, it has been effected by simply prefixing or annexing the particles, without any other variation than that of the relative length of the vowels (on principles to be hereafter explained); but there are circumstances under which an entire change takes place in the first syllable, in order, as it would seem, to render the coalescence with the particle more agreeable to the ear, as from *tājam* تاجم sharp, is formed *penājam* پناجم (instead of *pen-tājam*) an instrument for sharpening; from *tāwar* تاور to cure, *penāwar* پناور (not *pen-tāwar*) an antidote or charm; from *sāmun* سامن to rob, *peniāmun* پناامن a robber; from *sanġat* سنجت to sting, *penianġat* پناانجت a sting; from *sāpū* ساپو to sweep, *peniāpū* پنااپو a sweeper; from *pādam* پادم to extinguish, *pemādam* پناادم an extinguisher; from *pan-dang* پندنج to behold, *pemandang* پنامندنج a view; from *kanal* کنال to call to mind, *penġanal* پناانال recognition; from *kāwal* کاول to guard, *penġāwal* پناانوال a watchman or guard; and from *pegang* پگنج to hold, *pe-megāng-an* پناانگن a holding, tenure. This adaptation of the particle being equally attended to in the inflexions of the verbs, the particular rules by which they are governed will be more conveniently explained when these are treated of; and it remains only to observe, that verbal nouns are also sometimes (though very rarely) formed by prefixing the particle *se* س (more usually employed in the construction of adverbs), as *se-tāu* ستاد knowledge, privity, in the phrase *tiādu danġan se-tāu amba* تیاد دشن ستاد هنب *amba* it is not with my knowledge.

Derivative nouns may in like manner be deduced from primitive nouns,

nouns, or from words in any other parts of speech, as from **هَمب** *amba* a servant, **فَرْمَبَان** *per-ambā-an* servitude; from **تَاف** *tāpa* seclusion, penance, **فَرْتَاف** *per-tāpa* a hermit, recluse; from **اَنتَار** *antāra* between, **فَلَنَتَرَان** *pel-antarān* a hall, passage. It may, however, be more correct to consider these as deriving immediately from the verbs **بَرْهَمب** *ber-amba* to serve, **فَرْتَاف** *per-tāpa* to perform penance, and **بَرَانتَار** *ber-antāra* to lie between. Fractional numbers are also derivative nouns, as **فَرْأَمَشَت** *per-ampat* a fourth part, **سَفَرْتِيْثْ** *sa-per-tīga* one third, **لِيْغَا فَرْلِيْمَا** *tīga per-līma* three fifths; but beside these we meet with some derivatives from numerals, expressing titles of command and office, as **فَرْأَتَس** *peng-rātus* a centurion, from **رَاتَس** *rātus* an hundred, and **فَرْلِيْمَا** *peng-līma* or *paṅglīma* a governor, prefect, from **لِيْمَا** *līma* five: but the origin of the appellation is uncertain.

✓ Lastly, derivatives may be formed progressively from other derivatives, in a mode that will appear intricate to those who begin to study the language, or who are accustomed only to the ordinary colloquial dialect, but which is not devoid of method and consistency, as may be seen in the word **سَام** *sāma* alike, same, which becomes by duplication the adverb **سَام سَام** *sāma-sāma* together, from whence is formed the verb **بَرْسَام** *ber-sāma-sāma* to act in concert, and by annexing a particle, the derivative noun **بَرْسَامَسَمَان** *ber-sāma-samā-an* confederacy, concert. Thus also in the sentence, **تِيَاد كَام بَرْكَلَمْفَاهَن تِيَاد كَام بَرْكَرَاغَن** *tiāda kām ber-ka-limpāh-an tiāda kām ber-ka-korāng-an* we are not in a state of abounding, nor are we in a state of poverty, where the two derivatives progressively formed from the verbs **لَمْفَاه** *limpah* and **كَوْرَاف** *kōrang*, become verbal nouns in one stage, and finally verbs again. So likewise **فَرْپِيْغْغَانْ** *pinṅgang* the waist may become **سَفَرْفَرْپِيْغْغَانْ** *se-per-pinṅgāng-an-nia* what is worn about her waist;



waist ; and دو *dūa* two, which by the application of ك *ka* becomes كدو *ka-dūa* both, and then by prefixing س *se* becomes سكدو *se-ka-dūa* both together, may, by annexing the transitive particle كن *kan*, become the verb سكدواكن *se-ka-dūā-kan* to do a thing by mutual agreement. It may here likewise be noticed that derivatives, although in their full state of formation they generally remain fixed to their proper class, yet sometimes we find them, by a licence not very justifiable, transferred from one part of speech to another, as in the instance of بع'امت سايغ دان مغياني *īang amat sāyang dan menḡasīān-ī* who is very merciful and compassionate, where the last word is properly a verb formed from the noun كسيين *kasīh-an* pity, but here employed as an adjective. Thus also the transitive verb منلتع *menalantang* to lay upon the back, is used in the sense of resupinus, "lying on the back ;" and منوج *menūju*, properly "to point to," becomes the adverb "towards."

### ADJECTIVES.

Adjectives or words denoting the qualities of nouns, and which may therefore be termed qualitives, are not (any more than the nouns) subject to variation of case, gender, or number. That which they undergo in the formation of derivative or abstract nouns expressive of quality, has been already explained. ✓ They are connected with the noun by position only, and in simple construction always follow it, as كود فوته *kūda pūtih* a white horse, هاري راي *ārī rāya* a festival day, كفل تغئي *kapal tinḡgī* a lofty ship ; but when a quality is predicated of a noun, or in other words, when in the corresponding English phrase the verb substantive intervenes, the qualitive is in the Malayan made to precede the noun, although the verb is not necessarily expressed, as باين اورغ ايت *bāīk*



as *īang bāik sakāli* the best, *īang būruk sakāli* the worst. The inseparable term *mahā* is also applied with the same effect, as *mahā-mulīā* most magnificent; *īang mahā-tiŋgī* the most high; and a kind of indefinite superlative is produced by doubling the adjective, as *jāūh-jāūh* very far, *rāmī-rāmī* very populous, *niāring-niāring* very shrill, *mēruh-mēruh* very red.

In strictness, however, the most part of the foregoing examples ought rather to be considered as phrases or members of sentences, than as a comparison of adjectives in the sense of the Greek and Latin grammarians, whose object was to distinguish and to account for certain changes in the form of the words themselves, denoting the degree of their quality, and not to shew how a comparison of ideas might be expressed by a circumlocution.

### NUMERALS.

Numerals have usually been classed under the adjective, with which they have many circumstances in common, but their nature is sufficiently peculiar to entitle them to be considered as a separate part of speech. They are distinguished into cardinals, ordinals, and fractionals.

The cardinal numbers are as follows: *suātu* سوات, *sātu* سات, *asa* اس, *sā* سا one; *dūa* دو two; *tīga* تِيْغْ three; *ampat* اَمْپَت four; *tīma* لِيْم five; *anam* اَنَم six; *tūjuh* تُوْجُه seven; *delāpan* دَلَاڤَن, *dūlāpun* دُولَاڤُن, and *salāpan* سَلَاڤَن eight; *sambīlun* سَمْبِيلُن nine; *sa-pūluh* سَا-پُولُھ ten; *sa-blas* سَا-بَلَس eleven; *dūa-blas* دُوَا-بَلَس twelve; *tīga-blas* تِيْغْ-بَلَس thirteen; *dūa-pūluh* دُوَا-پُولُھ twenty; *dūa-pūluh sūātu* دُوَا-پُولُھ سُوَاْتُ twenty-one; *tīga-pūluh* تِيْغْ-پُولُھ thirty; *tīga-pūluh* تِيْغْ-پُولُھ thirty; *līma-pūluh* لِيْم-پُولُھ fifty; *sa-rātus* سَا-رَاتُس one hundred; *dūa-rātus* دُوَا-رَاتُس two hundred.

دوراتس *dūa-rātus* two hundred ; سريب *sa-rību* one thousand ; سلقس *sa-laksa* ten thousand ; سقوله لقس *sa-pūluh laksa* one hundred thousand ; سجات *sa-jūta* or سراتس لقس *sa-rātus laksa* a million. In borrowing the word لقس *laksa* from the Sanskrit the Malays have, very arbitrarily, changed its signification from an hundred thousand to ten thousand ; which often gives rise to misunderstandings in their transactions with merchants from the continent of India. In some Malayan countries, but not universally, the term ليكر *likur* is applied to the numeration between twenty and thirty, in the same manner as بلس *blas* to that between ten and twenty, and thus instead of سوات دو قوله *dūa pūluh sūātu* twenty-one, they say ساليكر *sa-līkur*, for twenty-two دو ليكر *dūa-līkur*, for twenty-three ليكر *tiga-līkur* ; and agreeably to this we find the date of an epistle given in *fac simile* by Valentyn (Vol. I. p. 121.) thus expressed, درثد *deri-pada sa-līkur āri būlan sawāl tāun sa-rību dan sa-rātus dūa-pūluh sātu* on the twenty-first day of the month *sawāl* in the year (of the *hejrah*) 1121 [A. D. 1709.]

The numbers mid-way between each ten are expressed, especially in conversation, in a peculiar manner, as, for twenty-five, they familiarly say تانگاه نيگ قوله *tanḡah tīga pūluh*, or, literally, half of thirty ; for forty-five, تانگاه ليم قوله *tanḡah līma pūluh* half of fifty ; and upon the same principle, for one hundred and fifty, تانگاه دوراتس *tanḡah dūa rātus*, literally, half of two hundred, that is, of the second hundred. Thus also for two and an half, they say تانگاه تيج *tanḡah tīga* half of three, and for three and an half, تانگاه امثت *tanḡah ampat* half of four. Nine is often expressed by a phrase implying the deduction of one from the next following ten, as for sixty-nine they say كورغ اسا توجہ قوله *kōrang asa tījuh pūluh* wanting one



of seventy; for ninety-nine, کورغ اس سراتس *kōrang asa sa-rātus* wanting one of an hundred, or, an hundred less one.

It may be observed, that a contraction of the numeral of unity becomes the indefinite article, as سكات *sa-kāta* a word, or, one word, سورغ *s'ōrang* a man, or, one man. The same takes place in most other languages.

The ordinal numbers are as follows: پرتام *pertāma* (for the Sanskrit *pratama*), or پرتام بیچ *tāng pertāma* the first, imprimis; کدو *ka-dūa* the second; کا-تیگ *ka-tīga* the third; کامٹ *ka-ampat* the fourth; کلیم *ka-līma* the fifth; کا-سا-پولہ *ka-sa-pūluh* the tenth; کدو بلس *ka-dūa-blas* the twelfth; کا-تیگ پولہ دو *ka-tīga pūluh dūa* the thirty-second; کا-توچہ راتس *ka-tūjuh rātus* the seven hundredth.

Fractions of numbers, which have already been noticed in speaking of derivative nouns, are thus expressed: سترتیگ *sa-taṅgah* an half; سترتیگ *sa-per-tīga* a third; سترامٹ *sa-per-ampat* a fourth; سترلیم *sa-per-līma* a fifth; دو پرتیگ *dūa per-tīga* two-thirds; تیگ پرتامٹ *tīga per-ampat* three-fourths; امٹ پرتیم *ampat per-līma* four-fifths; دو تانگہ *tanṅah dūa* one and an half, as before explained. Of multiples and divisionals examples are as follows: تیگ لاپس *tīga lāpis* three fold, triple, triplex; تیگ گند *tīga gandu* three-fold, treble, triplus; لیم لاپس *līma lāpis* five-fold, quincuplex; لیم گند *līma ganda* five-fold, quintuplex; تیگ کال امٹ جاد *tīga kālī ampat jādi dūa-blas* three times four makes twelve; ستلہ برہمشن بوغ تیگ ۲ جگ *bhāgi tīga* divide into three parts; تیگ تیگ جگ *se-telah ber-himpun būang tīga-tīga jeka tinṅgal asa bāik jeka tinṅgal dūa jāhat* having added together (these numbers) cast away the threes (divide by three); if one remains it is lucky, if the remainder be two it is unlucky.

The foregoing system of numeration, evidently founded upon that of

the Hindus, from whom the Arabians, and through them the Europeans derived their knowledge of arithmetic, must have been familiar to the Malays, and incorporated with their language long before the introduction of the Arabic character, and accordingly they have not adopted the practice of inverting the order of numeration and proceeding from the units to the decimals and hundreds, as the Arabians usually do when they express a date or other number in words at length. The ciphers or figures employed in their more formal writings are those of the latter people, *viz.* ١ 1, ٢ 2, ٣ 3, ٤ 4, ٥ and ٥ 5, ٦ 6, ٧ 7, ٨ 8, ٩ 9, ٠ 0, ١٠ 10, ١١ 11, ١٢ 12, ٢٠ 20, ١٠٠ 100, الف *alif* 1000: but in their epistles and ordinary transactions they more commonly employ the numerical figures which, although of Hindu origin and not materially changed in form, we now consider as European.

No instances having occurred of the Malays employing as numerals the letters of the alphabet arranged in a particular series, well known to Arabic scholars, and as such to the Malays themselves, under the name of *abjad* ا ب ج د or *abjid*, it seems unnecessary to enter further into the details of it in this place than merely to state that ا, ب, ج, د, هـ, ز, ح, ط, represent the units, ي, ك, ل, م, ن, س, ع, ف, ص, the decimals, ر, ق, ش, ت, ث, ج, هـ, ز, ح, ط, the hundreds, and غ a thousand.

### *Of PRONOUNS.*

Pronouns may be divided into personal, demonstrative, and relative.

Personals are those substitutes for names by which the person who speaks of himself, the person spoken to, and the person or thing spoken of are designated without a repetition of the name. When applied to inanimate

inanimate things, though considered as of the third person, they fall more aptly, in this language, into the class of demonstratives.

To the personals belong the possessive pronouns, which are not distinct words, but produced, as the possessive form of nouns, either by annexing the term *پنیا* *pñia* own, to the pronoun, or, more usually, by the respective position of the words, as explained in treating of the noun.

Amongst the personal pronouns some are found to prevail more in one, and some in another of the various countries where the Malayan language is spoken. Those belonging more particularly to the politer style, which is also that of books, are fixed and uniform, whilst, on the contrary, those employed in the *hazars*, are often local, and consequently little known beyond their own district. The following enumeration contains the whole that occur in the best writings, or are recognised in the dialects of the different islands.

#### *Pronouns of the First Person.*

*اڪ* *aku* or (when connected with another word) *ڪ* *ku*, I, me, we, us, appears to be the simplest term by which the first personal is expressed, and is generally employed by superiors addressing their inferiors, but sometimes between equals, and in certain cases by inferiors, as *اڪ سورہ* *aku sūruh* I order, *منورت تیتہڪ* *menūrut tītah-ku* to follow my directions, *توہنڪ یغ کسمبہ* *tūhan-ku iāng ku-sambah* my Lord whom I serve. When thus contracted to *ڪ* it is made to coalesce with and form a part of the verb or noun with which it agrees in construction, and especially in the possessive form, as in the preceding example. It is sometimes, but rarely, used as a plural, and only where another word conveying the

the idea of plurality is joined with it, as *aku ka-dūa* اک کدو we two, both of us, *aku sakalī-an* اک سکلین all of us. When this personal follows a vowel or nasal sound, it is often changed to *داک*, in order to avoid the hiatus, as *akan dāku* اکن داک to me, *menuṅgū-i dāku* منڠڤوي داک to attend upon me.

*amba* همب I, me. This word properly signifies a servant, and when employed as a pronoun should in strictness be considered as of the third person, but use has determined it to the first, as *amba kātā* همب کات I say, *amba tūrut* همب توروت I follow. In its original sense it might be natural to say, in a style of humility, *amba-mu tāu* همبم تاه thy servant knoweth, or *kāsih pada amba-mu* کاسه قد همبم give to thy servant; which phrases are equivalent to I know, give to me, and being from their familiarity liable to abbreviation, it may have become the practice to drop the possessive, and to say more briefly *amba tāu*, *kāsih pada amba*. Thus, as in many other instances, the different parts of speech usurp each other's places, and as pronouns are defined to be substitutes for nouns, so this and some similar nouns become substitutes for pronouns.

*bēta* بيت. What has been said of *amba* همب applies also to this word, which equally signifies a domestic servant, as *weh bēta daūlu* وه بونه بيت دهول alas, kill me first!

*sāya* سهاي, signifying a slave, implies, when used as a pronoun, more humility than the preceding; but as language, and particularly the language of compliment, is not always to be construed literally, we must not understand that the person who employs the term necessarily regards himself as the slave, or even as the inferior of him to whom he addresses himself, but only that it is his intention, by an affectation of humility, to shew his politeness; and accordingly we find it much used by Malays

of



of rank, in conversation with the superior class of Europeans; as *سپاي منت تولع* *sāya minta tōlong* I request assistance.

*پاتک* *pātek* seems to express still more humility than *سپاي* *sāya*, and is little used in ordinary conversation, as *يا توانک دغرکن افاله خبرن فائق* *tūān-ku danġar-kan apā-lah khabar-nia pātek* O, my lord, give ear I pray thee to the story of thy slave !

*گړا* *gūā* appears as a pronoun of the first person in some vocabularies published at Batavia, and may have been borrowed from the Chinese; but it is vulgar, and does not occur in any good Malayan writings.

*کیت* *kīta* we, us. This personal plural is used for the singular by royal personages. When employed by others it frequently includes in its signification, along with the speaker, the person addressed, and cannot therefore imply any circumstance of superiority or inferiority, as *کیت فرک سمام* *kīta pergi sama-sāma* we go together, *کیت فون* *kīta-pūnia* ours. When a greater number than two is meant to be expressed, it is usual to annex the term *اورع* *ōrang* person, and to form the compound word *کیتورع* *kīt'ōrang* by the elision of one of the vowels; but it chiefly belongs to the familiar style.

*کامي* *kāmī* we, us, on the contrary, excludes the party addressed, but, like *کیت* *kīta*, is often employed for the singular in the style of sovereigns, as *کامي تيا د ماو* *kāmī tiāda māu* we (or I) do not chuse, *کيسارن* *ka-besār-an kāmī* our greatness; it is not, however, confined to this tone of superiority, and the phrases *کامي فنت تولع* *kāmī pinta tōlong* we beg assistance, and even *کامي هين فاف* *kāmī hīna pāpa* we are mean and poor, are not uncommon. When, in order to express several persons, the word *اورع* *ōrang* is annexed, no elision takes place, both because the final vowel is long, and in order to distinguish the compound from *کامورع*

*kām'orang* for *kāmu-ōrang* ye ; as *کامی اورغ سکلین اورغ اچه* *kāmī-ōrang sakalī-an ōrang ached* we are all of us men of Achin.

### *Pronouns of the Second Person.*

*انگکو* *aṅkau*, or, by contraction, *کو* *kau* thou, thee, you, ye, appears to be indifferently used both in the singular and the plural, by superiors and inferiors, as in the following examples : *کمبلیله انگکو کفد توانم* *kambalī-lah aṅkau ka-pada tūān-mu* return thou to thy master ; *انگکو تاکتکه* *tākut-kah aṅkau* art thou afraid ? *یاله توهنگ انگکوله یغ متهوی* *tā-lah tūhan-ku aṅkau-lah iang meng-a-taū-i* O, my Lord, thou art He who knoweth (all things) ; *هی منتری سکلین تورته انگو کتاک این* *hei mantrī sakalī-an tūrut-lah aṅkau katā-ku ini* O members of my council, be ye obedient to these my words ! When abbreviated to *کو* *kau* it is generally employed in a tone of overweening authority, approaching to contempt, as *ای* *apa kau-kōrang* what dost thou want ? *تیاد کوکل* *tiāda kau-kanal* art thou not aware ? *متیله کو* *matī-lah kau* die thou !

*دیکو* *dīkau* you, thee, appears to be only a modification of *انگکو* *aṅkau*, in order to accommodate it to the sound of the preceding vowel or nasal and avoid a hiatus, as *درمان دیکو* *deri-māna dīkau* from whence (art) thou ? *دیکو* *اکن دیکو* *jeka kau-būat bagitu senischāya ku-būnoh akan dīkau* if thou doest so, I shall certainly put thee to death : in which instances the words *mana aṅkau* and *akan aṅkau* would be unpleasant to the ear of a native. It is never (or, if ever, under very peculiar circumstances only) employed as the agent or nominative case to the verb, but is the object or subject of the action, and generally follows a preposition. This would seem to entitle it to being considered as a case of the pronoun *انگکو* *aṅkau*, were there not a  
more

more consistent mode of explaining why it is found in the latter situation alone, which is this; that in the place of a nominative preceding the verb, as well as the other parts of the sentence immediately connected with it, the occasion would not exist for any qualification of the original pronoun, because no hiatus could be there apprehended.

کام *kāmu*, م *mu* thou, you, thee, are used by the superior addressing the inferior, as تياڊ کامي ماو بردمين دشن کام *tiāda kāmī māu ber-damī-an* *dañgan kāmū* we do not chuse to make peace with you; هي کام سکلين *hei kāmū sakulī-an* ho! all ye! When abbreviated to م *mu* it is, as well as the contractions of اک *aku* and انڱو *aṅkau*, prefixed or annexed to the verb, or to the noun as a possessive, in the manner of an inseparable particle, as باير اوليم هوتڱت *bāyer ūlih-mu ūtang-ku* pay thou my debt, بڙاک *bapā-ku* my father; سياڻ رڄام *siāpa rajā-mu* who is your king? When its plural is formed by the addition of اورڱ *orang*, which coalesces with it, a still greater distinction is marked between the parties, as جاڻن کاسورڱ ڳرڱ در سين *jāṅgan kām'orang garāk deri-sīni* stir not ye from hence.

تون *tūan*, which properly signifies “master,” is employed as a pronoun personal in addresses from inferiors, and, politely, amongst equals. In form it appears to be a substitute for the third personal, but is effectively used for the second, as کمان تون هندڱ ڦرڱت *ka-māna tūan andak pergi* whither do you mean to go? تون ڦرن سڱت *tūan pūnia suka* as you please, اڦ تون ماو ماکن *apa tūan māu mākan* what do you chuse to eat? In all which instances it is evident that the possessive was originally understood to accompany the word *tūan*, and that the phrase was تون هب *tūan amba* or توانڱ *tuān-ku* my master or my lord. By a singular delicacy of language, this word when applied to the Divinity and signifying



signifying The Lord, is invariably written with the aspirate توهن *tūhan*, to distinguish it from the more familiar appellation, as توهن سرو سکلين *tūhan šerwa sakalī-an* the Lord of all hosts, تياڊ توهن هان الله *tiāda tūhan hānia allah* there is no Lord but God.

پاکنير *pakanīra*, جو *jū*, لو *lū*, thou, you, ye, are words to be met with as pronouns in some European vocabularies, but they are provincial and vulgar, and not to be found in good Malayan writings.

#### *Pronouns of the Third Person.*

اي *iya* he, she, him, her, it, has no positive character of superiority or inferiority; yet it is considered more respectful (as in other languages) to designate the person spoken of, as well as the person spoken to, by his or her name, title, or other description, than by the use of a pronoun, and instead of تاه اي *iya tāu* he knows, a well-bred native would say, تون *tūan* or اورغ کاي تاه *ōrang kāya tāu* his honour knows. The word is also, but not commonly, written اي *inya*.

In order to avoid the hiatus produced by successive vowel sounds, and collisions unpleasant to the ear (as noticed in speaking of the pronoun ديکو *dīkau*) اي *iya* is frequently changed to دي *diya*, as ڏنت دي ڦڙڻ *pinta diya pergi* ask him to go; ڪمان دي مارو برلاير *ka-māna diya māu ber-lāyer* whither is he going to sail? اي ڪنل اڪن دي *iya kanal akan diya* he recollects him. It may be observed, in reference to what has been said of ديکو *dīkau* (p. 46) that دي *diya*, although generally, is not always in the situation of an objective or a subjective case, as in the last example but one, it forms the nominative to the verb مارو *māu*; and evidently takes the place of اي *iya* on account of the vowel sound immediately preceding in the word مان *māna*.



As applied to inanimate things its use is not frequent, the more customary form of expression requiring that the noun should be repeated with the definite article ; yet it is by no means incorrect to say, when speaking of moveables, *منڱلورکن دی menḡalūar-kan diya* to take them away.

In the possessive form of the noun, and also in the indefinite form of the verb (preceded by the particle *د de*, as will be hereafter explained) this pronoun, being annexed to either word, undergoes an entire change of letters, and instead of *ای iya* is written and pronounced *نی nia*. We may conjecture from analogy that this was at first intended for *انی inya* (the *ن n* being frequently interpolated, as *پونتع pontong* for *پوتع pōtong*, to improve the sound) and afterwards, for the sake of brevity, expressed by a single character scarcely differing at all in sound from that pronoun, as in *کپالان kapalā-nia* his head, *رامبوتن rambūt-nia* her hair, *د فوکلن de pūkul-nia* he struck, *د منتان de mintā-nia* he asked.

Although *ای iya* and *دی diya* are sometimes employed in the plural, it is more commonly expressed by annexing *اورغ orang*, as *دیورغ سک برمان di'orang suka ber-māin* they, or those persons, love to play, *کاسه کاسه دیورغ کالک kāsih di'orang pūlang* allow them to return.

*مریک یت marīk 'ītu* or *marīka ītu* those persons, they, them, as *سٹای سٹای sopāya jānḡun marīk 'ītu ber-champur danḡan orang islām* in order that they may not mix with Mahometans, *سروهلہ کمال مریک یت surūh-lah kambāl marīk 'ītu* order them to return. In sense it is nearly synonymous with *دیورغ di'orang*, but much less common in conversation.

Personals, equally with nouns, of whose nature they so much partake, assume the possessive form, by annexing the word *فونت pūnia* own, belonging to; or otherwise by the position of the word betokening the

subject of property (explained at p. 32), as *aku pūnia* or *اڪو ٿون* *aku pūnia* or *اڪو ٿون* *aku pūnia* mine, *bēta sindīri pūnia* *بيت سندير ٿون* *bēta sindīri pūnia* my own, *aṅkau pūnia*, *اڻڪو ٿون* *aṅkau pūnia* thine, yours, *tūan pūnia* *تون ٿون* *tūan pūnia* thine, yours, *aiya* or *دي ٿون* *diya pūnia* his, her's, theirs ; *pedang-ku* *ڀڏڻڪو* *pedang-ku* my sword, *tanḡan amba* *تانڱن امبا* *tanḡan amba* my hand, *matā-mu* *ماتامو* *matā-mu* your eye, *anak-kau* *انڪو* *anak-kau* thy child, *bīni tūan* *بين تون* *bīni tūan* your wife, *mulūt-nia* *ملوتن* *mulūt-nia* her mouth, *pusakā-nia* *پسڪان* *pusakā-nia* his inheritance.

### *Pronouns Demonstrative or Definitive.*

This class may include not only demonstratives proper, but also the definite articles, together with relatives and interrogatives, which, in this, as in other languages, are for the most part the same words employed in a relative or interrogative instead of a demonstrative sense. They are enumerated as follows, *īang* *يڻ* *īang* that which, those, who, whom, the ; as *īang bātk* *يڻ باٽڪ* *īang bātk* that which is good, those who are good, *īang de per-tūan* *يڻ ڊي پرتون* *īang de per-tūan* he who governeth, the sovereign, *īang pertāma* *يڻ پرتام* *īang pertāma* the first, *īang dātang* *يڻ ڊاٽان* *īang dātang* the approaching season, *īang ampūnia rūmah* *يڻ امڻون رومه* *īang ampūnia rūmah* the person to whom the house belongs. The pronoun *nen* *نن* *nen* seems to be only a vulgar substitute for *īang*.

*ītu* *ايت* *ītu* that, those, the, as *ōrang ītu* *اورڻ ايت* *ōrang ītu* that man, *pada katika ītu* *پاڊا ڪاٽيڪا ايت* *pada katika ītu* at that time, *sebáb ītu* *سبب ايت* *sebáb ītu* on that account, *sakūt-lah rāja ītu* *ساڪوٽ لاه راج ايت* *sakūt-lah rāja ītu* the king was sick.

*īni* *اين* *īni* this, these, as *būlan īni* *بولن اين* *būlan īni* this month, *atau īni* *اتو اين* *atau īni* either this or another, *īnī-lah bātk ītū-lah* *اينيله باٽڪ ايتول بورك* *īnī-lah bātk ītū-lah* *būruk* this is good, that is bad.

*apa* *اڦ* *apa* what, which, as *apa ītu* *اڦ ايت* *apa ītu* what is that ? *ūlih* *اوله* *ūlih* *apa* by what means ? *sūrat apa īni* *سورة اڦ اين* *sūrat apa īni* what writing is this ?

سياث *sī-āpa* (being the preceding interrogative personified by means of a particle commonly prefixed to proper names) who, whom, which, as ماو سياث *sī-āpa māu* who chuses? اكن سياث *akan sī-āpa* to whom (relatively as well as interrogatively), سياث ثون بودق *sī-āpa pūñia būdak* or بودق سياث *būdak sī-āpa* whose servant?

مان *māna*, is properly the adverb “where,” but is used idiomatically to signify “who, whom, which, what,” as اورغ مان ايت *ōrang māna itu* who is that man? بنو مان *benūa māna* what country? كود مان *kūda māna* which horse?

ديري *dīrī* self, is commonly joined to personal pronouns, and, as in English, partakes much of the nature of a noun, as جاڠ ديري كام *jāga dīrī kāmū* take care of thyself, اي سده تيكم اكن درين *iya sudah tīkam akan dīrī-nia* he has stabbed himself. When the personal precedes, this definitive is changed to سنديري *sindīrī* or كنديري *kindīrī*, as همب *amba sindīrī* I myself, تون كنديري *tūan kindīrī* thou thyself, دي *diya kindīrī* he himself. Sometimes, however, it is employed, but rather quaintly, for the second personal, as ائ ديري كات *apa dīrī kātā* what dost thou say?

يا ايت *iya-itu* may be considered as a compound pronoun, but is only employed to express the phrase of “that is to say.”

The definite article being thus classed with the pronoun, it may be proper to observe, that the indefinite article س *sa* or سا *sā* a, an; is no other than a contraction of the numeral of unity (as in most European languages) and has already been noticed as such.

*VERBS.*

The verb, in the same manner as the noun, may be distinguished into primitive and derivative.

The primitive verb is, in its original signification, either transitive, as *فُكِّلَ* *pūkul* to strike, *تَنَگَفَ* *tanġkap* to catch; intransitive, as *جَالَى* *jālan* to walk, *تَدَر* *tīdor* to sleep; or ambiguous, as *اَجَرَ* *ajar* to teach or to learn, *تَنَگَّوْ* *tuñġgū* to guard, keep, or to dwell.

The derivative verb is either the primitive determined to a transitive or intransitive sense by the application of particles, or it is a verb constituted by means of those particles from other parts of speech, as nouns, adjectives, and adverbs. In conversation the primitive verb is frequently employed to express both the transitive and intransitive sense, where a more correct style would require the derivative, in order to avoid the ambiguity of meaning to which verbs of that description are liable, as in the instance of *تَغَّ* *teggā* to stand, or to set up, where the latter sense would be more clearly expressed by the same verb in its derivative form, *مَنَغَّ* *meneggā*.

The particles used to denote the transitive are either prefixed, or annexed, or both.

The prefixed particles are *مِنَ* *men*, *مَنْعَ* *meng*, *مَمَ* *mem*, and *مَ* *me*, being in fact varieties of one and the same particle modified according to the letter with which the primitive word begins, in order to render the pronunciation more grateful to the ear.

The annexed particles are *كَ* *kan* and *يَ* *i*. Examples of their application in forming derivative verbs are as follows.

*مِنَ* *men* may precede words beginning with the letters *جَ* *j*, *حَ* *ch*,  
and



and *d*, as *منجام* *men-jāmu* or *منجموكن* *men-jamū-kan* to treat, feast, *منچابت* *men-chābut* to draw or pluck out, *مندیده* *men-dīdeh* to boil, seethe, *مندمیکن* *men-damei-kan* to pacify. It sometimes also precedes *t*, as *منتیه* *men-tītah* to order, *منتزف* *men-tūtup* to shut; but verbs beginning with this letter more usually undergo a change that will be hereafter explained, and *توتف* *tūtup* would in the derivative form become *منتوتف* *menūtup*.

*مغ* *meng* is used before a vowel sound, an aspirate, and also the letter *ك*, as *مغفون* *meng-ampūn* to pardon, *مغاجر* *meng-ājar* to teach, *مغورف* *meng-ūrap* to anoint, *مغوره* *meng-ūpah* to hire, *مغیوركن* *meng-ībūr-kan* to comfort, *مغیدوئي* *meng-īdūp-ī* to bring to life, *مغمیركن* *meng-ampīr-kan* to cause to draw nigh, *مغنتراكن* *meng-antarā-kan* to put between, interpose, *مغحضركن* *meng-hadler-kan* to make ready, bring forward, *مغحاصلكن* *meng-hāsil-kan* to collect produce, *مغكمیتكن* *meng-gamūt-kan* to paw, *مغكنثي* *meng-ganap-ī* to complete. When the primitive begins with *a* or *h* followed by a quiescent letter or what we term a long vowel, those previous letters are suppressed, and the particle unites with the long vowel, as from *ایكت* *īkat* to bind, *مغیكت* *meng-īkat*, from *هابس* *hābis* to finish, *مغأبس* *meng-ābis*; the elision being commonly denoted by the orthographical mark *hamzah*.

*مم* *mem* precedes the letters *ب* *b* and *ف* *p*, as *ممباير* *mem-bāyer* to pay, *ممبنساكن* *mem-benasā-kan* to destroy, *ممبونه* *mem-būnoh* (or *ممونه* *memūnoh*) to kill, *ممپيله* *mem-pīlih* to chuse, *ممپوتيهكن* *mem-pūtih-kan* (or *مموتيهكن* *memūtih-kan*) to whiten, *ممپياي* *mem-puniā-ī* to appropriate.

*م* *me* precedes the letters *ر* *r*, *ل* *l*, *م* *m*, *ن* *n*, and *و* *w*, as *مروسق* *me-rūsak* to spoil, *مروفاكن* *me-rupā-kan* to represent, pourtray, *ملوتر* *me-lūtar* to fling, cast, *ملنتس* *me-lantas* to pass through, *ممتيكن* *me-matī-kan* to

put to death, مبابوقي *me-mābūk-ī* to inebriate, منتيكن *me-nantī-kan* to expect, مورتاكن *me-wartā-kan* to report, publish. It also sometimes occurs before the soft aspirate *s*, as مهنتر *me-hantar* to convey, مهيل *me-hēla* to drag, and before a vowel, as ميلثكن *me-īlang-kan* *jejak* to deface the track; but مع *meng* is the particle more commonly employed in this situation, with the omission of the aspirate.

It appears by the foregoing that the simple application of the particles is confined to certain initial letters, and it being necessary that the transitive sense should equally be given to words beginning with the other letters of the alphabet, but which by collision with the particle would produce that harshness of sound so carefully avoided by these people, recourse is had to the expedient of modifying, in a peculiar manner, the first syllable of the primitive, when commencing with one or other of the letters ت *t*, س *s*, پ *p*, ك *k*, or ك *k*, and thereby adapting it to the particle, which is also itself susceptible of the variety of termination already mentioned. It may be supposed that the observance of these minute rules is not unattended with difficulty, but the learner will find it more serious as matter of study than of practice, and that the latter will be much facilitated by the smoothness of pronunciation resulting from these changes.

When the primitive word to which the transitive particle is to be prefixed begins with ت *t*, the derivative is formed by omitting that letter and making the final consonant of the particle من *men* coalesce with the following vowel sound: thus from تولع *tōlong* is formed منولع *menōlong* to assist; from تورث *tūrut*, منورت *menūrut* to follow; from تنت *tantu*, مننتوكى *menantū-kan* to ascertain; from تاغس *tāḡis*, مناعسكن *menāḡis-kan* to bewail; and when a reciprocity of action is meant to

be

be expressed, the verb is repeated in the two forms, as تولع منولع *tōlong menōlong* to give mutual assistance, تنكس منكس *tanḡkis menanḡkis* to parry each other's thrusts.

When the primitive begins with س *s*, that letter is changed to ن *nia*, and the particle م *me* is prefixed; or it may be considered that the س *s* is dropped, and the ن *n* of the particle من *men* changed to ن *nia*: thus from سمي *sampei* is formed ميمي *meniampei* to cause to arrive; from سوسو *sūsū*, ميسوي *meniusū-i* to suckle; from سنع *senang*, ميني *meniēnang* to satisfy; and from سيرم *sīram*, ميري *menyīrum* to besprinkle. This modification of the particle sometimes takes place in forming transitives from words beginning with چ and چ, as from چنج *junjong* مينيچن *meniunjong-kan* to raise to the head, and from چوچي *chūchī* مينيچي *meniūchī* to purify; but the more correct inflexions would be مينيچن *men-junjong-kan* and مينيچي *men-chūchī*.

When the word begins with ط *p*, that letter is changed to م *m*, and the particle م *me* is prefixed, or the ط *p* is dropped, and the second م *m* of the particle مم *mem* coalesces with the vowel, as from طالو *pālū* is formed ممالو *memālū* to strike; from طنگ *pegang*, ممني *meméngang* to hold; and from طوتس *pūtus*, مموتس *memūtus* to break off.

When the word begins with ك *k*, that letter, in the formation of the transitive, is dropped, and the particle مع *meng* being prefixed, its final letter coalesces with the vowel: thus from كات *kāta* is formed مكات *menḡāta* to acquaint; from كلور *ka-lūar*, معلور *menḡalūar* to take or put out; from كوپس *kūpas*, معوپس *menḡūpas* to peel; from كيش *kīpas*, معيش *menḡīpas* to fan or to winnow; from كنل *kanal* to recollect, ثعل *penḡanal*, as in the following sentence, معتبوي دان معنل دشن ثعتيون دان ثعل يث سمشرن *menḡataū-i dan menḡanal danḡan penḡataū-an dan penḡanal iāng semporna*

*semporna* to know and to remember with perfect knowledge and recollection.

The annexed particles *-kan* کن and *-ī* ي may be employed either in conjunction with the prefix to enforce the transitive sense, as *منوسکن ددغ menṣgunūs-kan pedang* to unsheath a sword, *منبنساکن نگري men-benusā-kan negrī* to ruin a country, *ممنپاروي کبون mem-bhārū-ī kabūn* to renew a plantation; or, independently of the prefix, to form a transitive verb, as *امبوسکن اڤي ambūs-kan āpi* blow the fire, *لپاسکن کود lepas-kan kūda* let loose the horse, *د تنترين بچار de tantū-ī-nia bechāra* he ascertained the matter, *د لورکن دندغ de lumūr-kan-nia dinding* he daubed the wall. It may be observed, that the imperative form does not admit of the prefix though it does of the annexed particle, and that the infinitive seldom dispenses with the former.

The particles, or modified particle, *بر ber*, *بل bel*, *ب be*, denoting the intransitive sense, are prefixed to the verb or word verbally employed, without any annexed particle, as *براجر ber-ājar* or *بلاجر bel-ājar* to learn, *برهاپت ber-ānyut* to drift or float away, *بردير ber-dīri* to stand up, *برديم ber-dīam* to keep silence, *برسپوم ber-sinyūm* to smile, *برسورق ber-sūrak* to shout, *برڤارغ ber-pārang* or *بڤارغ be-pārang* to go to war, *بلاري be-lārī* to run away, *برنتک ۲ be-rintik-rintik* to fall in drops. In most instances the particles *بر ber* and *ب be* may be indifferently employed, the former being more usual in writing, and the latter in conversation; and it may be observed that these two intransitive prefixes are much more simple in their application than the transitive, and coalesce with all the letters of the alphabet. The other modification, *بل bel*, which seldom occurs, precedes only a vowel sound, although from analogy it might be supposed to coalesce with *ب b* also, as in the formation of derivative nouns;  
but



but although they write *pel-bhāgi* ثلنياڠت *pel-bhāgi* division, the verb is *ber-bhāgi* برنياڠت *ber-bhāgi* to become divided. Before ل *l* it may admit of a doubt whether the prefix be بل *bcl* or ب *be*, as the Malays avoid double letters in writing, and rarely avail themselves of the orthographical mark (-) *teshdīd*, by which the duplication of the ل *l* might be expressed.

Although the foregoing distinction between the effects of the transitive and intransitive particles, is founded upon the obvious tenor of the language, yet many exceptions to the general rule occur, which it is proper to notice.

Some verbs not strictly intransitive, inasmuch as they admit a subject or accusative case, nevertheless assume the intransitive prefix, as *bel-ajar* بلاجر *bel-ajar* to learn (a lesson), *ber-simpan* برسمڠن *ber-simpan* to have (money) in keeping; yet as distinguished from the same primitives with the transitive prefix, *meng-ajar* مڠاچر *meng-ajar* to teach, *menyimpan* مڠيمڠن *menyimpan* to put by, lay up, they are considered in the light of intransitives. A few anomalies however, appear, which this explanation will not account for, as *ber-kirim surat* برکیرم سورة *ber-kirim surat* to send a letter; and when the particle *per* ڤر (which will be particularly noticed hereafter) is introduced between the intransitive prefix and the verb, the latter commonly admits the annexed transitive particle and expresses a transitive sense, as *ber-sambal-kan khabar* برسمبڠن خبر *ber-sambal-kan khabar* to communicate intelligence (to a superior); and in like manner there are instances of the transitive particle being prefixed, where the verb is notwithstanding employed intransitively, as *ambu meng-arti* مڠرتي *ambu meng-arti* I understand, *diya tau menari* دي تاه مناري *diya tau menari* she knows how to dance, *anak menangis* انك منانيس *anak menangis* the child cries, *men-jadi masak* منجادي ماسق *men-jadi masak* to become ripe; of which last verb the nature and peculiarities will appear under the next head.

*Verbs Substantive.*

The verbs denoting being and the progress of existence, called verbs substantive, are *ada* to be, is, and *jādi* to become, wax; answering to the Latin *SUM* and *FIO*.

These verbs being in their nature intransitive, do not require the intransitive particle *ber* (though they admit of being rendered transitive, with a facility peculiar to this language, and then assume the usual prefixed and annexed particles) as *ada bāik* is good; *ada bāniak* there are many; *de-māna ada rūmah* where is the house? *ada-lah pada amba* I have (there is to me); *bagi pātek ada permāta sa-biji* thy servant hath a precious stone; *jekalau ada iya ber-kandarān* if he has a conveyance, *seperti bāyang jūga adā-nia* it is like a mere shadow.

When used without an adverb or modal, *ada* does not appear to be confined to the present nor any definite time, as *ada s'orang rāja benūa ājem* there was a certain king of Persia, *ada s'orang anak-nia perumpūan* he had one daughter, *nōna pūang jānigan sūsah āti ada salāmat dūtang kambāli* your mistress is gone, do not be grieved; she will come back in safety, *andak ada iya sūchi* he ought to be clean, *andak-lah ada iya lebih deri-pada pem-bāyer utang-nia* he ought to have more than sufficient to pay his debts.

Employed as an auxiliary it is equivalent to a participle of the present tense, as *orang ada mākān* the people are eating, *kānānān k'ānak-ānak ada ber-māin* the children are playing, or at play.

It

It is much more frequently understood than expressed, as *بنرله بچرام* *benár-lah becharā-mu* your counsel is right.

When used in an active or transitive sense, it signifies to cause, give existence to, or occasion to be, as *مغاد* *meng-āda* or *مغداكن كوساڠ* *meng-adā-kan kwasā-nia* to give existence or occasion to his power.

The other verb substantive *جاد* *jādi*, in its simple intransitive form, signifies to become, to wax, as *دي جاد كاي* *diya jādi kāya* he becomes rich, *هاربئون جاد فانس* *ārī-pūn jādi pānas* the day waxes hot.

In the transitive form its signification is nearly the same as that of the preceding verb, *viz.* to cause to become, to constitute, to create, but is more commonly employed, as *منجديكن راج* *men-jadī-kan rāja* to constitute a king, *توهن يڠ منجديكن عالم* *tūhan iang men-jadī-kan ālam* the Lord who created the world, *منجديكن درين كُرد* *men-jadī-kan dirī-nia garūda* transformed himself into a griffin. Contrary, however, to one of the most consistent rules of the language, the transitive form of this verb is often employed intransitively, as *منجاد* *men-jādi* (but never, with both the prefixed and the annexed particles, *منجديكن* *men-jadī-kan*) *اسلام* *islām* to become a Mahometan, *اكن منجاد توه* *aku men-jādi tūah* I am growing old, *انقن فرمقون سده منجاد بنتڠ* *anak-nia perampūan sudah men-jādi bunting* his daughter has become pregnant, *دجديكشن راج* *de jadī-kan-nia rāja* he became a king. In the last example the irregularity is the most striking.

Verbal nouns are formed in the usual manner from both of these verbs, as *كاڠدان* *ka-adā-an* existence, *كجديسن* *ka-jadī-an* creation or production; and even in its primitive form, *اد* *ada* is sometimes made a noun, as *انتاراد دان تياڠ* *antāra ada dan tiāda* between existence and non-existence, between is and is not.

### *Distinctions*

*Distinctions and Relations of the Verb.*

The distinctions of active and passive voices, of mood and tense, apply but imperfectly, and those of person and number not at all, to the Malayan verb. In order, however, to conform as much as possible to ideas rendered habitual by the practice of reducing the grammar of other languages to the standard of the Greek and Latin, it becomes expedient to consider the verb under the most applicable of the established rules, and to explain those departures from them which are peculiar to this language.

The personal pronoun or the noun that stands in the relation of a nominative case or agent, commonly precedes the verb, and it rarely happens that any words beside the qualitative or the modal (and that generally expressive of time) intervenes between them, as همب چٲاري *amba chārī* I seek, دي سده برلير *ōrang ber-kāta* people say, دي سده برلير *diya sudah ber-lāyer* he has sailed, گدوڠ بيارو بلم اد تربوڠ *gadōng bhārū balūm ada ter-būka* the new warehouse is not yet opened. But when the verb is preceded by the indefinite particle د *de* or sign of the aorist, the nominative case is then always made to follow, and the accusative or subject frequently to precede the particle, as د ډرلٲتن *de per-lambat-nia* he delayed, تياډ د ترٲم الله فوسان *tiāda de terīma allah pūasā-nia* God will not accept his fasting, سٲاي اي د بونه راج *sopāya iya de būnoh rāja* that the king may put him to death, همب د فوکل هرت همب د وٲسٲن *amba de pūkul arta amba de rampas-nia* me he beat, and my goods he plundered. In the following example the agent in the former part of the sentence, contrary to the general rule, appears to follow the verb in order to preserve and maintain uniformity with the construction of the latter part, which obeys the rule last-mentioned. جٲ ځوځر اي اتو د ځوځرکن کډان



جداڤ اكن دي *jeka gūgur iya* (for *iya gūgur*) *atau de gugūr-kan kudā-nia akan diya* if he fall, or if his horse throw him.

The passive voice (as in English and French) is found only in the form of a participle, and is rather a branch of the transitive than a distinct species of verb. It is denoted by the inseparable particle تر *ter* prefixed, as تر تولس *ter-tūlis* written, تر بونه *ter-būnoh* slain, تر پيله *ter-pīlih* chosen: but to avoid harshness of sound in pronunciation, the ر *r* of the particle is sometimes dropped, as تلمشوه *te-lampau* exceeded, تفرالس *te-per-ālas* founded.

The moods of the verb may be named and ranked as follows, *viz.* the imperative, indicative or assertive, conditional, and infinitive or indefinite; which admit, for the most part, of being expressed in the present, the past, and the future tenses or times.

The imperative mood, in its second or characteristic person (the third being more strictly a permissive) is in this language the original and simplest form of the verb,\* and the only one in which a perfect sense

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\* In the Latin, Greek, German, Persian, and many other languages, the imperative seems to be the most obvious basis of the inflexions of the verb, yet it has not been so regarded by grammarians, who assign this property, some to the third person of the preterite tense, and others to the infinitive mood. Sir William Jones says, that the latter "is properly considered by the oriental grammarians as the spring and fountain of all the moods and tenses." It is with diffidence I venture to state my opinion in opposition to such authority; but to my mind it appears more probable, both in point of form and sense, that the infinitive, which so far from conveying a simple idea, approaches in fact to the character of an abstract noun, (as in the phrase, "to give is better than to receive,") could never have been the source of that mood in which the earliest sentiments of childhood and

can be conveyed without the assistance of any other word or particle, as *brī* give, *pergi* go, *mākan* eat, *dūduk* sit down. It does not admit of the prefixed, although in some instances it takes the annexed transitive particles *kan* and *ī*, and very commonly the intensitive *lah*, as *lepas-kan anjing* let loose the dog, *pūlang-kan gādei* return the pledge, *marī-lah* come, *bāngun-lah* waken, arise:

When the pronoun of the second person accompanies the imperative, it is made, as in other languages to follow the verb, as *lārī kāmū* run thou, *jālan kām'orang* march ye!

It may be observed that these personals are such as imply inferiority of condition (persons in that relative situation only being liable to receive commands) and that a well-bred native would express himself otherwise to his equal or his superior, and instead of *dūduk kāmū* or *dūduk anḡkau* sit thou, would say *mintā tūan dūduk*

and the rudest of savage life are known to be communicated, in terms equivalent to “ give, “ take, come, sit, eat, go.” But without reasoning *à priori*, what unbiassed person will not admit that the Latin inflexions “ *damus, dabam, dabo,*” are more likely, with respect to the letters which compose the words, to have proceeded from “ *da*” give, than from “ *dare*” to give, and “ *imus, ibam*” rather from “ *i*” go, than from “ *ire*” to go, or from any other mood or tense of the verb. Upon the same principles I should say that the Persian infinitive *pursīdan* to ask, is formed from *purs* ask, *burdan* to carry, from *bur* bear, and *rāndan* to drive, from *rān* drive, by annexing the syllables *īdan* and *dan* to the simple roots, and not by the contrary mode of proceeding; whatever the native grammarians, who speak technically rather than philosophically, may assert. In some languages, I am aware, the proofs are not so striking, but artificial refinements may have taken the place of more original expressions.

*dūduk*, or, still more politely, سىلاكنله تون دودق *sīlā-kan-lah tūan dūduk* be prevailed upon, Sir, to sit down.

A species of qualified imperative, which may be termed a recommendative (expressed in English by the auxiliaries "should" and "ought") will be noticed in speaking of the conditional mood of the verb.

The indicative or assertive mood partakes of the simple quality of the imperative, particularly in the first and second persons of the present tense, as *aku māū* I chuse, *amba jālan* I walk سهاي *sāya minta* I ask, *kāmu mīnum* you drink, *anġkau kāta* thou speakest, *kam'orang perchāya* ye believe. It assumes however both the prefixed and annexed transitive and intransitive particles, as *sāya me-nanti tītah tūan* I wait your orders, سهاي ممنت تيته تون *sāya me-nanti tītah tūan* I wait your orders, *aku sarah-kan anak-ku ka-pada tāngan-mu* I commit my child to your hands *aku sarah-kan anak-ku ka-pada tāngan-mu* I commit my child to your hands, *amba ber-kirim sūrat īni* I send this letter. *amba ber-kirim sūrat īni* I send this letter. If the transitive forms in these two persons are not so familiar to the ear as in the third, it is because they must be employed to assert what, from the action itself, is sufficiently known to the person addressed. The third person, on the contrary, and particularly in the past tense, is a more habitual form of the verb, and admits of the easy application of those particles, *diya ber-jālan duūlu* he walks first, *diya ber-jālan duūlu* he walks first, *diya mem-bāsuh tāngan-nia* he washes his hands, *diya mem-bāsuh tāngan-nia* he washes his hands, *anjing mem-būru rūsa* the dog pursues the deer, *anjing mem-būru rūsa* the dog pursues the deer, *orang itu sudah mem-bāyer utang-nia* that man has paid his debts, *orang itu sudah mem-bāyer utang-nia* that man has paid his debts.

In the interrogative form of the indicative the personal is usually made to follow the verb, as *apa kāta kāmū*, or *kāta tūan* what sayest thou? *brāpa kōrang kāmū* how many do you want?

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کمان ڦږت کاسورځ *ka-māna pergi kām'orang* whither are ye going? But they also say مځاف کاسورځ لار *meng-āpa kām'orang lāri* why do you run? or with the proper interrogative particle که *kah*, دمناکه اڅکو دافت ایت *de-manā-kah anḡkau dāpat itu* where did you get that? Where the nominative case is other than a pronoun personal it more commonly precedes the verb, as کمانکه بورځ سده تربځ *ka-manā-kah būrong sudah terbang* whither has the bird flown? اڅبیلکه راج هندق کمال *apabilā-kah rāja andak kambālī* when does the king mean to return?

In the assertive form the agent or nominative always precedes, and the subject or accusative, as well as the object or dative and ablative cases, in plain construction, always follow the verb, but without being liable to variety of termination or other change of form that can justify the expression of the one governing or being governed by the other; as توكځ اورځ ممیکل بابن *tūkang menggā rūmah* workmen build a house, اورځ ممیکل بابن *orang memikul bāban* men carry burthens, کافل برلایر کتیمر *kāpal ber-lāyer ka-tīmor* the ship sails to the eastward, هوجن جات کدالم لوت *ūjan jātu ka-dālam lāūt* rain falls into the sea. In poetic language, however, these rules are dispensed with, and inversions of the order of words are not uncommon.

The rules which govern the assertive apply equally to the conditional or potential form; the word which precedes it in construction and causes the verb to express a conditional or potential, instead of an assertive or positive sense, not affecting the application of the transitive or intransitive particles, as کالو راج ملارځ *jeka tūan dātang* if you come, کالو راج ملارځ *kālau rāja me-lārang* if the king forbid, دافت کامې برانتځ *dāpat kāmī ber-ontong* provided we are successful, سځاي جاشن همب کن روځي *sopāya jānḡgan amba kena rūgī* that I may not incur a loss, اځر سځاي انتځن منجد عالم *āgar*



*agar sopāya anak-nia men-jādi ālim* in order that his children may become learned.

From the conditional as explained in the foregoing examples, and which may be termed the conditional-assertive, we must distinguish a recommendative form, which being expressed in English by the auxiliary "should," seems to belong to the subjunctive mood, but may with more propriety be regarded as a qualified or conditional imperative. Like the simple imperative it rejects the prefixed transitive and intransitive particles *من* *men* and *بر* *ber*, but assumes the indefinite particle *د* *de* (whose extensive use and peculiarities will appear in the sequel) and is preceded either by the adverb *مک* *maka* ere, before, now, whereas, or the auxiliary *هندقله* *andak-lah* should, ought, or by both, as in the following examples, *مک د قوتخ دشق فیسو* *maka de pōtong danḡan pīsau* you are (then) to cut it with a knife, *مک د رندشکن* *maka de randang-kan-nia* you are to fry it, *مک تیاد د بونه اکن دی* *maka tiāda de būnoh akan diya* you are not to kill him, *مک د ثرولین* *maka de per-ūlih-nia* in order that he may obtain, *مک هندقله د بواشکن* *maka andak-lah de būāng-kan-nia* he should or ought to throw it away, *مک هندقله فواس دو بولن* *maka andak-lah puāsa dūa būlan* should or must fast two months, *مک هندقله جاعن ای کتخلن* *andak-lah jānḡan iya ka-tiḡgal-an* he ought not to loiter behind, *مک هندقله* *maka andak-lah de pārang ūlih rāja akan marīk'ūtu* the king ought to make war on those people.

When the verb substantive is introduced, the indefinite particle is omitted, as *سوج* *andak-lah ada iya sūchi* it should be clean, *هندق اد ای کواس دودق دیاتس کود* *andak ada iya kwāsa dūduk de-ātas kūda* he ought to be able to sit upon a horse, *دردق دتبعن* *andak*

*ada iya lebih deri-pada pem-bāyer utang-nia* he ought to have more than wherewithal to pay his debts.

The optative, which in other languages is likewise classed with the subjunctive or conditional mood, in this seems to belong (as the preceding) to the imperative, and requiring the indefinite particle *de*, is nearly allied to the recommendative in point of form, as *د بري الله كما رو سديكت* *de brī allah kamārau sedikit* God grant a little fair weather, *بارغ د سميکن* *bārang de sampei-kan allah* may God cause it to arrive. The optative or obsecrative expressions, *االله* *apā-lah*, *االله کړان* *apā-lah kirā-nia*, *گړاښ* *garāng-an*, are much employed in giving energy to this mood.

The infinitive mood rarely dispenses with the transitive and intransitive particles, which seem to belong in an especial manner to this form of the verb, as *انتغ کام منچاري انتغ* *pergi kāmū mencharī ontong* go thou to seek for gain, *لambat منولع* *lambat menōlong* slow to assist, *سوکر مېچراکي* *sūkar mem-becharā-kan dan meṅgarjā-kan diya* difficult to plan and to execute it, *سدي براغت* *sedīa ber-āṅkat* ready to set out, *سک برباين* *suka ber-māin* glad to play, *پانتس برکات* *pantas ber-kāta* fluent of speech, ready at speaking.

The distinction of tenses or times to which the action of the verb refers, being effected by the use of specific words expressive of the past, the present, or the future, and not by any alteration in the form of the verb itself, the subject might with propriety be treated under the modal or adverb, but the learner who is accustomed to the method of European grammar, will naturally expect to find whatever has relation to the verb exemplified in this place.

Where the assertion of acting or suffering is unqualified by any particular

ticular attribution of time, the present or existing time must of course be understood, as *amba liat* I see, *mata-ārī nāik* the sun rises, *āpi ber-niāla* the fire blazes, *allah* *menṅ-a-tāu-ī* God who knoweth, or is all-knowing; but it does not reject the addition of modals, which serve to mark the time with more precision, as *ini-lah amba būat sakārang* this I do, or am doing, now; *diya mākan jūga* he still eats, or is eating; *pāgi ini praū ber-lāyer* this morning the vessel sails; *padūka kakanda ada dātang ini mengāwīn-kan anakanda baginda* my dear brother is now coming to receive in marriage the daughter of your majesty.

Where the present time is denoted by modals expressing a continuity or existing duration of action, the verb, although not altered in form, may be considered as assuming the nature of the participle present and gerund. The modals employed for this purpose are *lāgi* still, more, *sambil* *serāya*, and *serta* whilst, when, at the same time, as soon as, whereupon, with, together with, as *lāgi dātang* coming, *lāgi tīdor* sleeping, or, still asleep, *ber-jālan sambil ber-sinnyum* walked on, smiling, *dan meng-ūchap sambil ber-līnang āyer mātā* and said, the tears at the same time trickling down; *serāya meniāpu āyer matā-nia* made obeisance, at the same time wiping away her tears, *de tertawā-nia* *serāya ber-kāta* he laughed, saying, *serta iya dātang* as soon as he comes, upon his coming; *serta tiba sūrat ini* upon the arrival of this letter.

A present continuity of action is in like manner implied by prefixing the

the verb substantive *اد ada*, as *دي اد مندي diya ada mandī* she is bathing, *ديورغ اد برجالن dī'orang ada ber-jālan* they are walking. It must be remarked, however, that the verb substantive is not confined to the present time, but may be connected with a modal of the past, though not of the future.

Beside these, a gerund in form as well as in sense, being in fact a verbal noun infinitively applied in construction, is produced, as other verbal nouns, by prefixing to the simple verb the particle *ك ka-*, and annexing the particle *-ان an*, as *متباري تباد كليياتن سبب كلندوغنله سايوئن mata-ārī tiāda ka-liāt-an sebāb ka-lindōng-an-lah sāyūp-nia* the sun was not to be seen by reason of the shadowing of its wings; *تياد اڤ يڭ كداغرن لاڭڭ tiāda apa iang ka-dānḡar-an lāgi* nothing was any longer to be heard; *كارن بوم kārna būmi santiāsa ka-datāng-an āyer* by reason of the earth continually imbibing water.

The past time is most commonly expressed by modals, which in the construction of the sentence precede the verb. Those chiefly employed are *تله telah* and *سده sudah*, *هابس ābis* and *لال lālu*, all signifying “past or done,” as *تله اد اتو بلم اد telah ada atau balūm ada* has been or is not yet; *دي تله برلاير diya telah ber-lāyer* he has sailed; *كامي سده منڭ kāmī sudah menang* we have won; *بورڭ سده تربڭ būrong sudah terbang* the bird has flown; *اورڭ سده هابس برکرج orang sudah ābis ber-karja* the men have done working; *تبابا نيبا ماسق لال دودق tība-tība māsuk lālu dūduk* suddenly entered and then sat down.

The same words are also employed in the formation of participles of the past, as *تله سمڭي telah sampei* arrived; *تله telah* or *سده sudah* *مات mati* dead; *تله ڦاكي telah pākei* worn; *تله لال تاهن tāun iang telah lālu* the past year, or, year that has elapsed: and where the sense is decidedly passive,



passive, with the intervention of the particle *تر* *ter*, as *درهم بیغ سده تر بوغ* *derham iang sudah ter-būang* the money that was thrown away, *بغی* *banḡkci* *orang iang sudah ter-gantong* the body of a man who has been hanged; *رومه ایت هابسه ترغغغ* *rūmah itu ābis-lah ter-paṅgang* the house was burned down; *هابس ترماکی* *ābis ter-mākan* eaten up.

The time imperfectly or indefinitely past is usually expressed without a modal, by prefixing the indefinite particle *د* *de*, as *د سورهن* *de sūruh-nia* he ordered; *د تر بواتن* *de per-būāt-nia* he performed; *د تځکفن ډنچوري* *de taṅkap-nia pen-chūrī* he seized the thief; *د ډارغکنن اوله سکل ډهلوان* *de pārang-kan-nia ūlih segala pahluwān* he was attacked by all the warriors, or, all the warriors attacked him; *د دغر اوله راج* *de danḡar ūlih rāja* it was heard by the king, or, the king heard; in which latter examples it will be perceived that a passive form is given to the verb, although the sense is active, by the preposition *اوله* *ūlih*; as in Latin, FACTUM EST A TE is used for TU FECISTI. The imperfect is also sometimes denoted simply by annexing the particle *له* *lah*, as *مک فرگیله راج کډ تون ډتري* *maka pergī-lah rāja ka-pada tūan putrī* and the king went to the princess; *ایتون برپیله* *itu-pūn ber-nianyi-lah* thereupon sang.

The means of expressing in this language a simple future tense are extremely defective, the modals or adverbs, and auxiliary verbs employed for this purpose (like “will” and “shall” in English, the former of which includes the idea of volition and the latter of compulsion) being words which possess independent significations, not always strictly compatible with the use made of them to denote simple futurity of time. The auxiliaries chiefly used in conversation are *مارو* *māu* will, intend, *بوله* *būlih* may, will, *ننت* *nanti* wait, as *مارو ډولغ* *amba māu pūlang* I

am about to return ; دي ماو تيدر *diya māu tīdor* he will, or, is going to fall asleep ; دي تياو تورت *diya tiāda māu tūrut* he will not follow ; بوله همب سڠڠه كلن *būlih amba sinḡgah kalák* I shall call presently ; ننت *nanti* همب داتڠ *amba dātang* I shall come ; ننت سڠر سمبه *nanti segrá sumboh* shall presently be restored to health.

Those used in writing and in correct discourse, are هندق *andak* will, intend (but which more commonly denotes a conditional or qualified imperative) اكن *akan* to, and the indefinite particle د *de*, which forms an aorist of the future as well as of the past, as اڠكو مپتاكڠ نمام *andak-lah aṅkau meniatā-kan namā-mu* will you, or do you intend to make known your name ? دي هندق براڠكت *diya andak ber-āṅkat* he intends to set out ; اڠكو تون اكن برلاير *apa-kāla tūan akan ber-lāyer* when will you, or, are you to sail ? اڠكو داتڠ مپارڠ نڠري *garūda akan dātang meniārang negrī* the griffin will come, or, is coming to ravage the country ; اڠكو الله اكن ديكو *tiāda de ampun allah akan dīkau* God will not pardon thee ; نيسچاي د شكس راج اكن فمبونه ايت *nischāya de siksa rāja akan pem-būnoh itu* the king will certainly punish that murderer.

### *Inflexions of the Transitive Verb.*

جابت *jābat* to touch or handle.

### *Imperative Mood.*

جابت *jābat* touch.

جابت اڠكو *jābat aṅkau* or جابتله اڠكو *jābat-lah aṅkau* touch thou.

هندقله د جابت *andak-lah de jābat-nia* let him touch.

### *Indicative*

*Indicative Mood.*

## Present Tense.

اڤو جاڤت *aku jābat*, منجاڤت *men-jābat*, or منجاڤتکن *men-jābat-kan* I touch.

اڤڤو منجاڤت *aṅkau men-jābat* thou touchest, &c.

ڤي منجاڤت *diya men-jābat* he toucheth.

کامي منجاڤت *kāmī men-jābat* we touch.

اڤڤو منجاڤت *aṅkau men-jābat* ye touch.

مريکيت منجاڤت *marīk 'itu men-jābat* they touch.

## Past Tense.

اڤو تله جاڤت *aku telah jābat* I have touched.

اڤڤو تله جاڤت *aṅkau telah jābat* thou hast touched.

ڤي تله جاڤت *diya telah jābat* he hath touched.

کامي تله جاڤت *kāmī telah jābat* we have touched, &c.

## Indefinitely Past Tense.

ڤ جاڤتني *de jābat-nia* he touched.

ڤ جاڤت اوله ڤي *de jābat ūlih diya* it was touched by him, or, he touched.

## Future Tense.

اڤو ماو جاڤت *aku māv jābat*, اڤو هندق منجاڤت *aku andak men-jābat*, بوله اڤو جاڤت *būlih aku jābat*, ڤ جاڤت اڤو *de jābat aku* I will or shall touch.

اڤڤو هندق جاڤت *aṅkau andak jābat*, &c. thou wilt touch.

ڤي اکن جاڤت *diya akan jābat*, &c. he will, or, is to touch.

کامی اکن جابت *kāmī akan jābat*, &c. we will, or, are to touch.

*Conditional Mood.*

جکت دی منجابت *jeka diya men-jābat* if he touches.

سڀاي کامی منجابت *sopāya kāmī men-jābat* that we may touch.

دائت مریکیت منجابت *dāpat marīk'itu men-jābat* should they, or provided they should touch.

*Infinitive Mood.*

منجابت *men-jābat* or منجابتکن *men-jābat-kan* to touch.

*Participles.*

*Of the Present.*

لاڻ جابت *lāgi jābat* or لاڻ د جابت *lāgi de jābat* touching, still touching, or, continuing to touch.

سمبل *sambil*, سرت *serta*, or سراي منجابت *serāya men-jābat* touching, or, whilst touching.

ادا جابت *ada jābat* is touching.

*Of the Past.*

تله جابت *telah jābat*, سده د جابت *sudah de jābat* having touched.

*Of the Passive Past.*

ترجابت *ter-jābat* touched, یځ د جابت *iāng de jābat* who was touched.

یځ تله *iāng telah*, or, سده ترجابت *sudah ter-jābat* that hath been touched.

*Gerund.*



*Gerund.*

يَع كَجَبَاتِن *tang ka-jabāt-an*, or بِرَكَجَبَاتِن *ber-ka-jabāt-an* that is to be touched.

*Verbal Nouns.*

فَجَابَتِن *pen-jābat* one who touches, handles, or who holds an employment.

فَرَجَبَاتِن *per-jabāt-an* and كَجَبَاتِن *ka-jabāt-an* what is touched or handled; an employment or office.

تَوَلَّجْ *tōlong* to assist.

*Imperative Mood.*

تَوَلَّجْ *tōlong* assist.

تَوَلَّجْ كَام *tōlong kāmū* assist thou.

تَوَلَّجْ دِ هِنْدَقْلَه *andak-lah de tōlong-nia* let him assist.

تَوَلَّجْ اَكْن دِي *andak-lah de tōlong akan diya* let him be assisted, or, let assistance be given to him.

*Indicative Mood.**Present Tense.*

اَمْبَا تَوَلَّجْ *amba tōlong*, or مَنَوَلَّجْ *menōlong* I assist.

كَام مَنَوَلَّجْ *kāmū menōlong* thou assistest.

دِي مَنَوَلَّجْ *diya menōlong* or مَنَوَلَّجْ-كَان *menōlong-kan* he assisteth.

كَامِي مَنَوَلَّجْ *kāmī menōlong* we assist.

كَامُورَڠْ مَنَوَلَّجْ *kam'orang menōlong* ye assist.

دِيُورَڠْ مَنَوَلَّجْ *di'orang menōlong* they assist.

## Past Tense.

ٲول؁ ٲمب سده *amba sudah tōlong* I have assisted.

ٲول؁ كام سده *kāmu sudah tōlong* thou hast assisted.

ٲول؁ دي سده *diya sudah tōlong* he hath assisted.

ٲول؁ كامبي سده *kāmī sudah tōlong* we have assisted, &c.

## Indefinitely Past Tense.

ٲول؁ن *de tōlong-nia* he assisted.

## Future Tense.

ٲول؁ ٲمب ماو *amba māū*, ٲندق *anduk*, ٲوله *būlih*, اكن ٲول؁ *akan tōlong*, or ٲنول؁ *menōlong*, I will or shall assist. ٲنت د ٲول؁ ٲمب *nanti de tōlong amba* I will assist or am going to assist,

ٲول؁ كام ٲندق ٲنول؁ *kāmu anduk menōlong*, &c. you will assist.

ٲول؁ دي اكن ٲنول؁ *diya akan menōlong* he will, or is to assist.

ٲول؁ كامبي اكن ٲنول؁ *kāmī akan menōlong* we will assist.

ٲول؁ كام؁ور؁ اكن ٲنول؁ *kam'orang akan menōlong* ye will assist.

ٲول؁ دي؁ور؁ اكن ٲنول؁ *dī'orang akan menōlong* they will assist, or are to assist.

## Conditional Mood.

ٲول؁ ٲمب جك *jeka amba menōlong* if I assist.

ٲول؁ دي سٲاي *sopāya diya menōlong* that he may assist.

ٲول؁ داثت كامبي *dāpat kāmī menōlong* should we, or provided we should assist.

## Infinitive

*Infinitive Mood.*

منولڠ *menōlong*, منولڠكن *menōlong-kan*, or منولوڠي *menolōng-ī* to assist.  
 تولڠ منولڠ *tōlong-menōlong* to assist mutually.

*Participles.*

## Of the Present.

لاڠت تولڠ *lāgi tōlong*, or لاڠت د تولڠ *lāgi de tōlong* assisting.  
 سمبل *sambil*, سرت *serta*, or سراي منولڠ *serāya menōlong* assisting, or,  
 whilst assisting.  
 اد تولڠ *ada tōlong* is assisting.

## Of the Past.

سده د تولڠ *sudah de tōlong* having assisted.

## Of the Passive Past.

ترتولڠ *ter-tōlong* assisted.  
 يڠ سده ترتولڠ *īang sudah ter-tōlong* that hath been assisted.

*Gerund.*

يڠ كتولوڠن *īang ka-tolōng-an*, or برکتولوڠن *ber-ka-tolōng-an* that is to be assisted.

*Verbal Nouns.*

ڤنولڠ *penōlong* one who assisteth.  
 ڤرتولوڠن *per-tolōng-an* and كتولوڠن *ka-tolōng-an* assistance.

سامن *sāmun* to rob.

*Imperative Mood.*

سامن *sāmun* rob.

سامنكو *sāmun-kau* rob thou.

اندقله ن سامن *andak-lah de sāmun-nia* let him rob.

*Indicative Mood.*

Present Tense.

سامن *amba sāmun*, or مپامن *meniāmun* I rob.

سامن كام *kāmu meniāmun* thou robbest.

سامن دي *diya meniāmun* he robbeth.

سامن كامي *kāmī meniāmun* we rob, &c.

Past Tense.

سامن تله *amba telah sāmun* I have robbed.

سامن كام تله *kamu telah sāmun* thou hast robbed.

سامن دي سده *diyu sudah sāmun* he hath robbed, &c.

Indefinitely Past Tense.

سامن *de sāmun-nia* he robbed.

Future Tense.

سامن ماو *amba mān*, اندق *andak*, اكن مپامن *akan meniāmun* I will or shall rob.

سامن كام اندق *kamu andak meniāmun* you will rob.

سامن دي اكن *diya akan meniāmun* he will rob, &c.

*Conditional*



*Conditional Mood.*

جڳ هب مپامن *jeka amba meniāmun* if I rob.  
 سڦاي ڪامي مپامن *sopāya kāmī meniāmun* that we may rob.  
 ڊاڻت ڪامورڻ مپامن *dāpat kām'orang meniāmun* should ye, or, provided  
 you do rob.

*Infinitive Mood.*

مپامن *meniāmun* to rob.

*Participles.*

## Of the Present.

لاڳت سامن *lāgi sāmūn* or لاڳت ڊ سامن *lāgi de sāmūn* robbing or continuing to rob.

سمبل *sambil*, سرت *serta*, or سراي مپامن *serāya meniāmun* robbing, or whilst robbing.

اڊ سامن *ada sāmūn* is robbing.

## Of the Past.

سڊه ڊ سامن *sudah de sāmūn* having robbed.

## Of the Passive Past.

ترسامن *ter-sāmūn* robbed.

يڱ سڊه ترسامن *iāng sudah ter-sāmūn* that hath been robbed.

*Gerund.*

يڱ ڪسامون *iāng ka-samūn-an*, or برڪسامون *ber-ka-samūn-an* that is to be robbed.

*Verbal Nouns.*

ٲٲٲٲ *peniāmun* a robber.

ٲٲٲٲٲ *per-sāmun* one who has been robbed.

ٲٲٲٲٲ *ka-samūn-an* robbery.

*Inflexions of the Intransitive Verb.*

ٲٲٲ *tīdor* to sleep.

*Imperative Mood.*

ٲٲٲ *tīdor* sleep.

ٲٲٲٲ *tīdor-lah kāmū* sleep thou, or go thou to sleep.

ٲٲٲٲٲ *andak-lah de tīdor-nia* let him sleep.

*Indicative Mood.*

## Present Tense.

ٲٲٲ *diya tīdor* or ٲٲٲٲٲ *ber-tīdor* he sleepeth.

## Past Tense.

ٲٲٲٲ *aku sudah tīdor* I have slept.

ٲٲٲٲٲ *anḡkan sudah tīdor* thou hast slept.

ٲٲٲٲٲٲ *kāmī sudah tīdor* we have slept.

## Indefinitely Past Tense.

ٲٲٲٲٲ *de tīdor-nia* he slept.

## Future Tense.

ٲٲٲ *aku māū* or ٲٲٲٲ *andak tīdor* I shall sleep, or, am going to sleep.

ٲٲٲٲ

انگو هندق تيدر *anḡkau andak tīdor* thou wilt sleep, or, art going to sleep.

دي اكن تيدر *diya akan tīdor* he will sleep, or, is going to sleep.

### Conditional Mood.

جك دي برتيدر *jeka diya ber-tīdor* if he sleeps.

سڤاي كامبي تيدر *sopāya kāmī tīdor* or برتيدر *ber-tīdor* that we may sleep.

دافت كامورڠ تيدر *dāpat kām'orang tīdor* should ye, or, provided ye should sleep.

### Infinitive Mood.

برتيدر *ber-tīdor* to sleep.

### Participles.

#### Of the Present.

لاڠت تيدر *lāgi tīdor* sleeping.

سمبل *sambil*, سرت *serta*, or سراي برتيدر *serāya ber-tīdor* sleeping, or, whilst sleeping.

اد تيدر *ada tīdor* is sleeping.

#### Of the Past.

سده تيدر *sudah tīdor* or تله تيدر *telah tīdor* having slept.

#### Of the Passive Past.

We cannot look for this participle as belonging to an intransitive verb, but inasmuch as the generality of these verbs may be rendered transitive, and from تيدر *tīdor* to sleep, may be formed منتيدرکن *men-tīdor-kan* to put

put to sleep, so we may have the passive participles ترتیدر *ter-tīdor* put to sleep, and یخ سده ترتیدر *īang sudah ter-tīdor* that hath been put to sleep.

#### *Gerund.*

یخ کتدورن *īang ka-tidōr-an* or برکتدورن *ber-ka-tidōr-an* that is to go to sleep.

#### *Verbal Nouns.*

پنتیدر *pen-tīdor* a sleeper, sluggard.

پرتدورن *per-tidōr-an* a sleeping place, bed.

کتدورن *ka-tidōr-an* sleep, the act of sleeping.

جالن *jālan* to walk.

#### *Imperative.*

جالن *jālan* walk.

جالنله کام *jālan-lah kāmū* walk thou.

انداکله د جالنه *andak-lah de jālan-nia* let him walk.

#### *Indicative Mood.*

##### *Present Tense.*

همب جالن *amba jālan* or برجالن *ber-jālan* I walk.

کامې برجالن *kāmī ber-jālan* we walk.

##### *Past Tense.*

کام سده جالن *kāmū sudah jālan* thou hast walked.

د یورغ



دیورغ تله برجالن *di'ōrang telah ber-jālan* they have walked.

#### Indefinitely Past Time.

د جالنه *de jālan-nia* he walked.

#### Future Tense.

اکن برجالن *akan ber-jālan* I shall walk. *anda* همدق *amba māū* ماو.

د جالنه *de jālan amba* I shall walk.

اکن برجالن *kām'orang akan ber-jālan* ye will walk. کامورغ

#### Conditional Mood.

جک کام برجالن *jeka kām ber-jālan* if you walk.

دی سقای برجالن *sopāya diya ber-jālan* that he may walk.

دافت کامورغ برجالن *dāpat kām'orang ber-jālan* should ye, or, provided you should walk.

#### Infinitive Mood.

برجالن *ber-jālan* to walk. (Transitively) منجلانی *men-jalān-ī* to cause to walk.

#### Participles.

##### Of the Present.

لاڻ جالنه *lāgi jālan* walking.

سمبل برجالن *sambil ber-jālan* walking, or, whilst walking.

اد جالنه *ada jālan* is walking.

## Of the Past.

سده جالان *sudah jālan* or برجالان *telah ber-jālan* having walked.

*Gerund.*

يع *īang ka-jalān-an*, or برکجالان *ber-kajalān-an* that, or, who is to walk.

*Verbal Nouns.*

فئجالان *pen-jālan* a walker.

فئجالان *per-jalān-an* a journey or march.

کجالان *ka-jalān-an* the act of walking.

In the foregoing scheme of inflexions, certain words expressive of time, condition, volition, and other circumstances of action and suffering, have, in imitation of the English and French grammars, been employed in framing the moods and tenses of the verb, though in strictness they should rather be considered as co-efficient members of the sentence to which they belong, united to the verb in construction, but neither constituting a part of it, nor influencing its form; those changes alone which result from the application of inseparable particles (the origin perhaps of the moods, tenses, and persons of the Greek and Latin verbs) being properly the inflexions of the word.

Some further account of the manner of employing these verbal particles (with the exception of the transitives and intransitives, already sufficiently explained) may be here given with advantage to the learner.

تر *ter* being prefixed to the verb denotes the passive participle, as ترپوکل *ter-pūkul* struck, تراله *ter-ālah* conquered, ترتولس *ter-tūlis* written; having the force of the Latin adjunct -tus, as in “ama-tus, doc-tus, lec-tus

lec-tus (for leg-tus), fac-tus, audi-tus." Though usually applied to the simple form of the verb, it is sometimes found united in the same derivative word with *per* (which will presently be explained) and the intensitive *lah*. When preceding *per*, the *r* of the former of the two particles is dropped, euphoniæ gratia, as *te-per-sāyang* compassionate, *pada māsa iang māna te-per-anak-lah iya* at the time when he was born.

When the passive participle is followed by the directive *ūlih* by or through, the sense becomes active, as *maka ter-līat ūlih-nia* now there was seen by him, or, he saw.

*per* is prefixed to verbs transitive, and when employed in the formation of verbal nouns, denotes an active sense. In the former situation it appears to express a continuity of the action, and sometimes an intensity, but its specific use is not very obvious, and it seems to be rather conducive to the elegance than essential to the meaning of the words, as in the following examples : *mantri sakali-an de per-jāmu-jamū-nia* he feasted all the ministers of state ; *de per-ganti-ganti-nia deri-pada suātu ka-pada lāin* handed it back and forward from the one to the other ; *siāpa dāpat per-bāik-i negri* who can improve the condition of the country ? *per-tūnjuk-kan iang pātut* to point out what is right ; *andak de pe-sertā-kan danġan niat* (the action) ought to be accompanied with intention ; *dan de per-sānġat-nia mudāh-nia* and he carries to excess his liberality ; *de per-ūlih-nia itu danġan bāniak sūсах* he obtained that with much trouble ; *per-wakīl-kan s'orang akan ganti-nia* to commission a person to act in his stead ; *کارن*  
کند

انقد *kārna kakanda andak be-per-istrī-kan anakda* for it is my wish to provide a wife for my child.

د *de*. This indefinite particle answers in some measure to the English infinitive particle “to,” as well as to the auxiliaries “do, doth, did, may, will, shall,” and in its application to both the past and the future partakes of the nature of the Greek aorist, as will appear in the following examples adapted to each of those significations, *viz.*

د *de to*. مکت هندقله د بوغن *maka andak-lah de būang-kan* he ought to throw away ; مکت د رندځ *maka de randang* you are to fry it, or, it is to be fried ; یځ تیاد د ماکن اورځ *iang tiāda de mākan orang* which men are not to eat, or, which is not to be eaten ; دان جاغن د فلون قد مکان *dan jānḡan de palū-nia pada mukā-nia* and he is not to strike her on the face ; یځ هارس د ترتوکن *iang hārus de tertawā-kan* which is of a nature to be laughed at ; یځ تیاد د اوبهکن *iang tiāda dāpat de ūbah-kan* which it is impracticable to alter ; دان جاغن د بنتځ است کاین ایت *jānḡan de banting amat kāin itu* you are not to beat that cloth too much ; تیاد د تربیلځ *tiāda de ter-bilang bāniak-nia* their numbers are not to be counted.

د *de do, doth, did*. د پربلتځ *de per-lumbat-nia* he delays, doth, or did delay ; د تځکن اورځ *de tanḡkap-nia orang* he seized or did seize the man ; د کاکه اورځ اکن دي *jeka de gāgah orang akan diya* if men do compel him ; د مندځ قد استرین دان د ښدځ استری کفدان *apa-bila orang laki-laki memandang pada istrī-nia dan de pandang istrī ka-padā-nia* when a man looketh at his wife, and his wife doth look at him ; د همب د ښکون دان هرت همب د ښکون *amba de pūkul-nia dan arta amba de rampas-nia* me he struck, or, did strike, and my goods he plundered ; د گورکن کدان اکن دي *jeka de gūgur-kan kudā-nia akan diya* if his horse do throw him.

د *de*



د *de* may. *sopāya iya de būnoh rāja* that the king may put him to death ; *maka de per-ūlih-nia* that he may obtain ; *bārang de sampei-kan allah* may God cause it to arrive.

د *de* will, shall. *nischāya de siksa allah akan diya* God will certainly punish him ; *tiūda de ampun rāja akan dikau* the king will not pardon thee.

When this particle, being prefixed to the verb, is placed in a state of contrast or antithesis to the same verb with the transitive or intransitive prefix, it conveys a passive sense, as *īang de tīlik* *īang menīlik dan īang de tīlik* he who favours and he who is favoured ; *īang ber-būat dan īang de per-būat* he who acts, and he who is acted upon, agent and patient ; *jeka māti īang memrī atau īang de brī* if either the giver or he to whom it was given, be dead.

When the verb to which it is prefixed is followed by the directive *ūlih* by or through, it likewise assumes a passive form, although the sense is active, as *se-telah de danġar ūlih rāja* as soon as it was heard by the king, or, the king had heard ; *maka andak-lah de pārāng ūlih khalīfah akan marīk'itu* war ought to be waged by the khalif, or, the khalif ought to wage war against those people.

The particle however is not essential to this passive form, for they say, in the imperative mood, *būat ūlih kammu* be it done by thee, for, do thou.

When it is preceded by *danġan* with, *deri-pada* from, and some other directives, it causes the verb to assume the character of a

Z

participial

participial noun, as بارغ یغ جاد دغن د دیرس *bārang iang jādi dañgan de diris* any (grain) produced by irrigation; دانغان د سبجان *dañgan de saha-jā-nia* with design, purposely; دانغان د قصدکنن کمبال *dañgan de kesad-kan-nia kambālī* with the intention of returning; درغد د لیئت اورغ یغ هلت اکن دی *deri-pada de liat ōrang iang halat akan diya* from being seen by men who are not related to her; کارن د جول *kārna de jūal* for the purpose of selling or of sale.

A peculiar change in the construction attends the employment of this particle, viz. that the pronoun personal or other agent is made uniformly to follow the verb, and the subject generally to precede it and the particle, as جک امبا د سورہ راج *jeka amba de sūruh rāja* if the king should order me; کولتن تیدق د ماکن بسی *kūlit-nia tīdak de mākan besī* his skin the iron would not penetrate.

The following sentence containing examples of several forms or inflexions of the verb, may serve to exercise the learner in the application of some of the foregoing rules: جکلو تربت فجر تتکال ای ماکن مک هندقله د *jeka-lau terbit fajar tatkāla iya mākan muka andak-lah de būang-kan-nia bārang iang ada de-dālam mūlut-nia sopāya jāñgan ter-parlan makān-an itu kamedīan deri-pada sīang* if the dawn should appear while he is eating, he ought to throw away whatever is in his mouth, that the vic-tuals may not be swallowed after day-light; (at the commencement of a fast).

## ADVERBS

*ADVERBS or MODALS.*

Adverbs are words employed to modify the action of verbs and the qualities of nouns, denoting the circumstances of time, place, condition, degree, &c. under which they appear in a sentence.

That all adverbs and other indeclinable words, as they are termed, have gradually been formed from other parts of speech, has been ably shewn by an acute grammarian of the present day, and his theory, if it wanted support, would receive it amply from an analysis of the modals of this language, there being few instances in which their derivation from verbs, adjectives, or nouns (particularly the two former) is not more or less apparent. At the same time it may be suggested, that whatever they were in their original state, having gone through the stages of corruption and reproduction, their nature is no longer the same, and having assumed new and useful functions, it would be unfair to exclude them from ranking next in order to those more important species of words whose origin does not admit of being so distinctly traced.

It has become a practice, though perhaps an unnecessary one, because encroaching on the province of a dictionary, to enumerate in grammars all the adverbs (as well as other indeclinables) that are found in a language. In the Malayan this cannot be done with any precision, their numbers, from the facility of their derivation, being almost unlimited; but those in most current use shall be given under three general heads, as adverbs of time, of place, and miscellaneous, instead of branching them into a more detailed variety.

*Adverbs*

*Adverbs of Time.*

سڪارڻ *sakārang*, ڪڏهن *k'ini* now, تڏهن *tādī* just now, very lately, *telah*, سڌه *sudah* past, ڏهاڙو *dañlu* formerly, ڪلڻ *kalák*, سڀن ڏينهن *se-bantar lagi* presently, جوڳ *jūga*, جو *jūa* still, بلم *balúm* not yet, ڪمدين *kamedian* afterwards, سڌڻ *sedang*, سڌڻ *selang* whilst, سڀني *serāya* at once, then, ڦرڻه *pernah*, ڦرڻه *penah* ever, مڪ *maka* ere, ڪڏهن *kādang*, ڀاڱي ڀاڱي *bārang-kāli* sometimes, ڦاڻي *pāgi* to-morrow, ڇاڪاڻ *apa-kāla*, ڇاڪاڻ *apa-bīla*, ڇاڪاڻ *pabīla*, ڇاڪاڻ *bila-māna* when, at what time, ڇاڪاڻ *tatkāla*, ڇاڪاڻ *se-katika* then, at the time when, ڇاڪاڻ *kala-kīan* so often as.

*Of Place.*

هتي *sīni* here, هتي *sītu*, سان *sāna* there, مان *māna* where, ڇاڻ *jāūh* far off, ڏکڻ *dekāt*, ڏکڻ *ampīr* nigh, اڌ *arah* about, ماري *mārī*, ڪماري *ka-mārī* hither, لال *lālu* past, سڌڻ *se-panjang* along, اٿس *atas* above, ڇاڻ *bāroah* below, ڇاڻ *lūar* out, ڇاڻ *dālam* in, سڌه *sa-blāh* on one side, سڌڻ *sabrang* over, beyond. The six latter are employed as directives or prepositions also.

*Miscellaneous.*

ڇاڪاڻ *bagīni*, ڇاڪاڻ *demekīan* thus, in this manner, ڇاڪاڻ *bagītu* so, in that manner, ڇاڪاڻ *bagi-māna* how, in what manner, ساڄ *sāja* or ساڄ *sāja*, جوڳ *jūga*, جو *jūa* only, سڌڻ *sāṅgat* very, ڇاڪاڻ *ter-lālu* extremely, اٿس *amat* too, مڪي *mākin* the more, اڌ *aṅgar* rather, اڌ *iyā* yes, ڇاڪاڻ *tidak* no, ڇاڪاڻ *būkan* it is not, ڇاڪاڻ *jāṅgan* do not, ڇاڪاڻ *nischāya* certainly, ڇاڪاڻ *ter-utama* especially, ڇاڪاڻ *bahwa* whereas.

A more



A more useful distinction of adverbs arises from the manner of their formation, and they may accordingly be considered, with the exception of those whose origin cannot now be traced, under the following classes, viz.

Words belonging to other parts of speech adverbially employed without any change in their form; as *بايتى* *bāik* well (properly, good), *بايتى* *bāniak* very (properly, many), *لبه* *lebih* more, *يار* *bhāru* newly, *اڤايل* *apa-bila* *اڤايل* *apa-kāla* when (properly, what time).

Words rendered adverbial by duplication; as *تيب تيب* *tība-tība* accidentally (from *تيب* *tība* to arrive), *چوري چوري* *chūrī-chūrī* by stealth (from *چوري* *chūrī* to steal), *گنت گنت* *ganti-ganti* by turns, interchangeably (from *گنت* *ganti* to change), *مول مول* *mūla-mūla* at first (from *مول* *mūla* the beginning), *دو دو* *dūa-dūa* by twos, two and two, *ماسع ماسع* *māsing-māsing* separately, individually (from *اسع* *asing* separate), *گارغ گارغ* *gārang-gārang* loudly, vociferously (from *گارغ* *gārang* loud). In this way the adverb is more commonly formed from verbs than from adjectives, because the duplication of the latter is sometimes employed to denote an excess of the quality or sort of superlative degree, as *بسر* *besār-besār* very great.

Adverbs produced by the application of particles to words belonging to other parts of speech, and especially to adjectives. The particles thus used are *س* *se* and *بر* *ber* prefixed and *ان* *-an* annexed. By the first of these, which is the most regular adverbial sign, the same effect is produced as by adding the syllable *ly* to English adjectives, as *سبنر* *se-benar* truly, from *بنر* *benar* true, *سبتل* *se-betul* rightly, *سگنڤ* *se-ganap* completely, *سلاین* *se-lāin* differently, *سبايتى* *se-bāniak* as many as, *سلام* *se-lāma* as long as, *سبارغ* *se-bārang* whatsoever. It is also applied to nouns and verbs, as *سکتیک* *se-katīka* whilst, from *کتیک* *katīka* point of time,

se-peniṅgal since, subsequently to, from تښگل *tiṅgal* to leave, سښله *se-būlih-būlih* by all possible means, from بښله *būlih* can, سښل *se-kōrang-kōrang* at the least, from کورځ *kōrang* to want, سراس *se-rāsa* as if, like as, from راس *rāsa* feeling, tact, سلاکو *se-lākū* thus, so, from لاکو *lākū* manner, conduct; if the two latter examples should not rather be *sa-rāsa* and *sa-lākū*, and the particle be supposed a contraction of سام *sāma* together, alike, or of سات *sātu* one, as is more evident in the word سروث *sa-rūpa* alike, or, having one and the same appearance.

Adverbs made by prefixing this particle س *se* are not uncommonly put into the possessive form by annexing the personal pronoun ښ *nia* (see p. 49), as سښاتوتن *se-patūt-nia* properly, سښکوهن *se-suiḡgūh-nia* truly, and by the pliability of this language become a sort of adverbial nouns, as دښن سښاتوتن *danḡan se-patūt-nia* according to propriety, دښن سښکوهن *danḡan se-suiḡgūh-nia* with truth, or, in good earnest. Future instances will occur of this conversion of one part of speech into another.

بر *ber*, which is in common the sign of the intransitive verb, is also employed adverbially, as بښمول *ber-mūla* (but more usually سښمول *se-ber-mūla*) at first, بښتورت *ber-tūrut-tūrut* consecutively, بښگنت *ber-ganti-ganti* interchangeably.

-ان *-an*, which is employed in the formation of verbal nouns (see p. 33) is also sometimes annexed to various words in forming adverbs, as تښباهن *tambāh-an* moreover, from تښبه *tambah* to add; مښده *mudah-an* possibly, perhaps, from مښده *mudah* easy, پښنتس *ber-pantas-pantas-an* expertly, adroitly, from پښنتس *pantas* quick, expert; پښاسمان *ber-sāma-samā-an* together, in company, from سام *sāma* together, alike. But this last derivative word assumes also (without the duplication) the character

character of a noun, as *جک اد برسمان انتار کدان* *jeka ada ber-samā-an antāra ka-duā-nia* if there be an equality between them, *برسمان پياي دان* *ber-samā-an bhāya dan salāmat* an equality of danger and safety.

Many adverbs are subject to degrees of comparison like adjectives, as *د دهلوکن سودار بائ فرءئون درءد سودار ايبو* *lebih jāuh* farther off, *د دهلوکن سودار بائ فرءئون درءد سودار ايبو* *dautlū-kan sūdāra bāpa perampūan deri-pada sūdāra ībū* the brother of the wife's father (may see her) preferably to the brother of her mother.

### *PREPOSITIONS or DIRECTIVES.*

Prepositions, so called from their usually preceding the words to which they are related in the sentence, may in respect of their employment (which is that of pointing out the direction of movement to or from an object, or the coincidence of position with it), be termed directives.

Not admitting of discretional formation from other parts of speech, like the adverb, their number is more definite, and they may without inconvenience be detailed, though not precisely, as some of them partake so much of an adverbial signification as to render their class doubtful.

It may be proper in the first place to particularise certain prepositions of very general use, which are commonly employed in composition or in conjunction with other prepositions, with adverbs, or particles. These are,

*د* *de* at, in, on; as *د کاکي گونج* *de kākī gūnong* at the foot of the mountains; *د بالئ بوکت* *de bālik būkit* at the back of the hills; *د فنتي* *de pantei lāūt* at or on the sea-beach.

When connected with other prepositions it modifies their signification and serves to form new prepositions, which are likewise formed by its junction with adverbs and some other words, as *د باره* *de-bāwah* beneath,

*د اتس*

د'اتس *de-ātas* above, upon, د'دائش *de-adāp-an* before, in front of, د'بلاکځ *de-blākang* behind, د'دالم *de-dālam* within, د'لور *de-lūar* without, outside of, د'سبرځ *de-sabrang* on the other side of (a river). But when joined with adverbs, the sense of the compound word is often adverbial, as د'مان *de-māna* where, د'سین *de-sīni* here, د'سان *de-sāna* and د'سیت *de-sītu* there.

ک *ka* to, unto, coalesces with the word to which it is prefixed, as ک'پاسر *ka-pāsar* to the bazar, ک'تیمر *ka-tīmor* to the east, ک'تامن *ka-tāman* to the garden. In the same manner as the foregoing it is connected with other prepositions and with adverbs, and follows similar rules, as ک'آتس *ka-ātas* up to, to the top of, ک'باوه *ka-bāwah* to the bottom of (implying the motion or direction upwards and downwards), ک'دائش *ka-adāp-an* to the front, into the presence of. So also when connected with adverbs, the sense commonly becomes adverbial, as ک'مان *ka-māna* whither, ک'سان *ka-sāna* thither, &c.

در *deri* from, does not coalesce with the words to which it has immediate relation, as در'لاوت *deri lāūt* from the sea, در'هول *deri ūlu* from the interior country, unless when united with adverbs of place, in order to form new modals and directives, as در'آتس *deri-ātas* from above or upon, در'باوه *deri-bāwah* from beneath, در'لور *deri-lūar* from without, در'مان *deri-māna* from whence, در'سان *deri-sāna* from thence; which in pronunciation seem to be compound words, though it must be remarked that the *r* being in itself an unconnected letter, we cannot readily ascertain whether a syllable ending therewith does or does not coalesce in writing with that which follows. The same observation applies to the preposition *de*, which is also an unconnected letter, but as a syllable it may be inferred to coalesce from the compound word being sometimes (though not correctly) written دی'آتس *di-ātas* as well as د'آتس *de-ātas*.

The



The two foregoing prepositions *کا* *ka* to, and *در* *deri* from, when placed before nouns or verbs, are commonly associated with another peculiar preposition, *فد* *pada*, which appears however to be expletive and not to alter the signification, as *کا فد رومه* *ka-pada rūmah* to the house, *کا فد تھی ایر* *ka-pada tepī āyer* to the water's edge, *در فد لانت* *deri-pada lāngit* from the sky, *در فد سبب ایت* *deri-pada sebāb itu* from that cause, *در فد مٹا بسکن هرتان* *deri-pada meng-ābis-kan artā-nia* from having consumed his property. It is more particularly employed in forming the comparative degree of adjectives and adverbs, as *اینله تئگ فد لاین* *inī-lah tiŋgi deri-pada lāin* this is higher than the other; *دهول فد زمان* *daūlu deri-pada zemān itu* earlier than that period; *بایق مات فد* *bāik māti deri-pada idup s'orang dīrī* better to die than live a solitary life. When used as a separate preposition it signifies to, at, for (but never from), as *فد ماس ایت* *pada māsā itu* at that time; *فد جباتنن لایق* *lāik pada jabāt-an-nia* suitable to his employment; *فد کواس* *kwaśa pada meng-ālah-kan negrī* able to conquer, or, to the conquest of the country; *فد سگل هاری حاجی* *balanja pada segala ārī hājī* money for the expence of every day's pilgrimage. It is also frequently introduced between the verb and the noun in its objective and even in its subjective sense, where in our language a preposition would not be thought necessary, as *فد تلخ* *tōlong pada-ku* assist me; *فد مریکیت* *ampunī-lah pada marīk'itu* pardon those people; *فد موج* *memūji pada allah* to praise God.

*س* *sa*, which appears to be a contraction either of *سام* *sāma* together, alike, or of *سات* *sātu* one, is employed only in composition and then conveys a signification of union or unity, as *سام* *sa-nāma* namesake, *سا کاون* *sa-kāwan* in company, conjointly, *سا کاندق* *sa-ka-andak* of one mind,

سكال *sa-kālī* at once, سروث *sa-rūpa* having similar appearance. The words thus compounded become adverbs, and in some instances it is difficult to distinguish this contraction from the adverbial particle س *se*, before noticed.

اوله *ūlih* by, per (Lat.) is peculiarly used in changing the form of the verb from active to passive, as بروت الهه *būat ulih-mu* be it done by thee, for, do thou; د امل اوله راج ايت *de ambel ūlih rāja itu* there was taken by the king, for, the king took.

The other most common prepositions are as follows, viz. اكن *akan* to, for, بگي *bagi* to, unto, دالم *dālam* in, اتس *atas* on, اراه *arah* towards, نigh to, لال *lālu*, لامه *lampoh*, لئس *lepas* past, كليلغ *koliling* around, ترس *trus*, لنتس *lintas* through, هغى *inġga*, داتغ *dātang*, سمهي *sampeī* unto, as far as, همقر *ampir*, دكت *dekat* nigh to, سبرغ *sabrang* beyond, دغن *danġan* with, انتار *antāra* between, دم *demi* by, گنت *ganti* instead of, لاون *lāwan* in opposition to, بالى *bālik* on the other side of, behind, قدر *kadar* about, circiter, سما *semā* or سم *sema* to, unto, at. An ambiguity attends this last preposition, which is familiarly used in Sumatra before the objective case, as باو سما تون كام *bāwa semā tūan kāmū* carry to your master; but it does not often occur in writing, and when it does, seems to be identified with سام *sāma* together or along with, as in جكلو د سام تغه جالان *jekalau pada sāma tanġah jālan* if at or about the middle of the road.

The words باوه *bāwah* under, لور *lūar* out, سيسي *sīsī* beside, by the side, سبله *sa-bláh* on one side, and some others, do not acquire the force of prepositions unless when in connection with د *de*, ك *ka*, or در *deri*, as د باوه *de-bāwah* beneath, د لور *de-lūar* without, د بلاكغ *de-blākang* behind, د سبله *de-sa-bláh* on one side of, كآتس *ka-ātas* to the top of, up to, در لور *deri-lūar* from out.

#### CONJUNCTIVES.

## CONJUNCTIVES.

Conjunctives are employed to denote the connexion in sense between words not immediately dependant upon each other in construction, and between different clauses or members of the same sentence.

Instead of the customary distinctions of copulatives, disjunctives, discretives, adversatives, causals, exceptives, and other classes almost as numerous as the individual words arranged under them, but which do not appear to answer any purpose of grammar, they may be summarily divided into direct and indirect conjunctives, according to their respective properties.

The direct conjunctives are *دان* *dan* and, and *اتو* *atau* or, which serve to unite two or more words standing in equal relation, or parts of a sentence grammatically independant of each other, as *مستاري دان بولن* *mata-ārī dan būlan* sun and moon ; *امس اتو فيرق* *amas atau pērak* gold or silver ; *سنت بايق دان تريم* *sīang atau mālam* day or night ; *منت بايق دان تريم* *mintā bāniak dan terīma sedikit sāja* to ask for much and receive a little only. It may be remarked that the preposition *دشن* *danġan* with, is often used indifferently for *دان* *dan*, as *اغكور دشن اير* *aṅgōr danġan ayer* wine with water, for, wine and water.

All other conjunctives may be considered as indirect, connecting words in unequal relation, and parts of sentences between which a contingent dependance is inferred, as *سدغ كالو بايق* *sedang kalau bāik* sufficient if good ; *ننت همب باير هوتغ كام كلو چوكف واغ همب* *nanti amba bāyer utang kāmū kalau chūkup wāng amba* I shall pay your debt if (or provided that) my money be sufficient ; *جاغن كام براغت ملينكن دشن كاون سورغ* *jānġan*

*jānḡan kāmū ber-anḡkat meleinkan danḡan kāwan s'orang* do not set out on your journey unless with a companion.

The indirect conjunctives may be enumerated as follows, viz. جَکْ *jeka*, جَکَلَو *jekalau*, کَلَو *kalau* and کَالَو *kālau* if, سَوَايَ *sopāya*, اَکْرَ *agar* that, in order that, for, مَلِیْنِکَن *meleinkan* unless, تَتَاپِیَ *tetāpī*, وَلَکِن *wellakin* but, howbeit, yet, هَانِ *hānia* but, excepting, but only, جَوْغْ *jūga*, جَو *jūa* also, still, only, سَاچَ or سَبَاچَ *sāja* only. پُولَ *pūla* also, لَآگْ *lāgi* yet, still, سَبَرَمُولَ *se-ber-mūla* in the first place, بُو *buhwa* whereas, لَآگْ پُولَ *lāgi-pūla*, شَهْدَانِ *sahadān*, اَرِکِیَن *arikiyan*, تَمَبَاهَنِ *tambāhan* moreover, further, یَعْنِیَ *ānī* that is to say, کَا-تَاو-یَ *ka-tāu-i* to wit, کَلَاکِیَن *kalakīan* whenever, so often as, سَمْبِلَ *sambil*, سَلَنَ *selang* whilst, سَرَايَ *serāya* then, at the same time, وَتَهَالِ *mau* whether, مَاسَ *māsa* what though, گَرَانِغَن *garānḡan*, اَنْتَه *antah* forsooth? an? nonne? تَاگَالِ *tāgal*, کَارَن *kārna*, سَبَبِ *sebāb* because.

Whatever may have been the origin of the two direct conjunctives, which from their obvious use must have occurred very early in the progress of language, little doubt can exist that the others (as well as adverbs and prepositions) were originally nouns or verbs, or phrases which for the sake of brevity in utterance have been contracted; as already noticed in treating of the adverb. Thus the word مَلِیْنِکَن *meleinkan* unless, is properly a verb signifying “to change,” and that verb is a derivative from لَآئِنِ *lāin*, an adjective signifying “other, different.”

It is not uncommon to employ together, without any apparent advantage to the sense, two conjunctives, each of the same meaning. This happens more particularly where one of the synonymous words is borrowed from the Arabic, as اَکْرَ سَوَايَ *agar sopāya* in order that, کَارَن سَبَبِ *kārna sebāb* because, سَهْدَانِ پُولَ *sahadān pūla* moreover.

#### INTERJECTIONS



*INTERJECTIONS or EXCLAMATIONS.*

Interjections are sudden expressions of feeling, for the most part unconnected with other words in discourse. Not unfrequently, however, they are found in the same relation to nouns and personals as in other languages, where they are considered as signs of the vocative case, as الله يا *yā illahi* O God! يا تونك *yā tūan-ku* O my Lord! And in some instances, as will be seen in the following enumeration, the exclamation itself consists of more than one word.

يا *yā* or *īū* O! (invocation and intreaty); ايو *ayū* oh! (affection); ادو *adoh*, ادو هي *adōh-ī oh!* alas! (pain, grief); هي *hei* oh! alas! (grief, as هي *hei pada-ku* woe is me!); وه *weh* alas! هي *hei* or هاي *hāi*, اهو *ahū* or *ahau* ho! (calling); نه *niah*, انجيت *inchit* away! out! چه *chih* or *cheh* fye! واي *wāi*, كارم *kāram* or كرم *karam* woe to thee! (threatening); والله *wallahi* by God! (This and most other imprecations are borrowed from the Arabs). بايق *bāik*, سباس *sabās* well! good! فليس *palīs*, جانگن *jānḡan-kan* far be it! forbid it! سايغ *sāyang*, كسين *kasīan* 'tis pity! alas! ائاله *apā-lah*, كراڻ *kirā-nia*, ائاله *apā-lah kirā-nia*, كراڻ *garāng-an* prithee! nay! (solicitation).

*PARTICLES.*

Although the application of most of the inseparable particles employed in the formation of derivative words, has been already shewn when treating of those words to which they respectively attach, yet as some of them still remain unexplained, and their importance in the structure of the language gives them a claim to be considered as a part of speech, they shall be here collected in one point of view, with the

distinction only of particles prefixed and particles annexed. In order to avoid unnecessary repetitions, it will be sufficient, in the instances of those already explained, to refer to the places where the examples will be found.

### *Particles Prefixed.*

بر *ber* is employed as the sign of the intransitive verb (p. 56), and also in the formation of adjectives from nouns (p. 38), and of adverbs (p. 90).

من *men*, مع *meng*, م *me* (being modifications of the same particle) are employed as the signs of the transitive verb (p. 52).

بن *pen*, فع *peng*, فم *pem*, ف *pe* (being modifications in like manner of the same particle) are employed in forming derivative nouns, which commonly express the agent or instrument (p. 34).

پر *per*, پل *pel* are also used in the formation of derivative nouns, which signify for the most part the action or the place, and partake of the intransitive and passive, as the former particles do of the transitive quality of verbs (p. 34).

تر *ter* is the sign of the passive participle in verbs (p. 61), and of the superlative degree in adjectives (p. 38).

د *de* expresses the indefinite time in verbs (p. 69), and is also a preposition (p. 91).

ک *ka* is employed in the formation of verbal and other derivative nouns, which take at the same time the annexed particle ان *an* (p. 33).

When prefixed to numerals it expresses the ordinal (p. 41); and it is also an inseparable preposition (p. 92).

له *lah*, as a prefix seems to be only a contraction of the adverb

*telah*

*telah* past or done, and is applied to express the past time in verbs and participles, as لپابس *lah-ābis* expended, له گؤڠر انکي *lah gūḡur anak-nia* she has miscarried. The form is however colloquial, and rarely, if ever, occurs in correct writing.

س *se* is employed to give an adverbial sense to words, whether primitive or derivative, in any other part of speech, as سبنرن *se-benar-nia* truly, from بنر *benar* true; سهارسن *se-hārus-nia* properly, from هارس *hārus* proper; سمان<sup>۲</sup> *se-māna-māna* any where, wherever, from مان *māna* where; سبرمول *se-ber-mūla* in the first place, from برمول *ber-mūla* to commence. There is also a particle written س *sa* and سا *sā*, which is a contraction from سات *sātu* one, and of سام *sāma* alike, as سلائس *sa-lāpis* single, from لائس *lāpis* fold; سكال *sa-kāli* at once, from كال *kāla* time; ساآتي *sa-ātī* with one accord, from آتي *āti* the heart.

It may be remarked that in these prefixed particles the supplementary vowel فته *fat-hah* is pronounced as a short *e* and not as an *a*, excepting in the instances of ك *ka* and له *lah*, and in a few words implying titles of office, where ف is pronounced *pang*, as فڠول *pang-ūlu* a superintendant, and not as in فڠيبور *peng-ībur* a comforter.

### *Particles Annexed.*

كن *kan* is a sign of the verb transitive, and is usually annexed where the particle من *men* or مڠ *meng* is or might be prefixed (p. 52).

ي *ī* is employed in the same manner, and has the same transitive power as the preceding particle (p. 52).

ان *an* belongs to the formation of verbal and other derivative nouns, to which the particle ك *ka* or ثر *per* is commonly prefixed (p. 33).

له *lah*, if it be not merely expletive, may be considered as giving determination

mination to the word to which it is annexed, and be called an intensitive particle, as *inī-lah* اینله this (which I point to), *marī-lah* مریله come! *bātk-lah* بایکله 'tis well! *sudah-lah* سدهله cease! there is enough.

*kah* که is an interrogative particle that may be annexed to words in any part of speech that become the subject of a question, as *rajā-kah* رجا که is it the king? *pūtil-kah* پوتیکه is it white? *ītu-kah* ایتکه is it that? *atau lān-kah* لاینکه or another? *antah andak de* انتہ ہندق د بونپاکہ اک *būnoh-niā-kah aku* I know not whether it be his intention to kill me.

*tah* تہ is likewise an interrogative, and seems not to differ in its application from the preceding particle, as *menḡapā-tah* منڡاتہ wherefore? *ka-manū-tah* کمانتہ whither?

*nia* نیا, *ku* ک, *mu* م, *kau* کو, although already described as contracted personal pronouns, yet being annexed in the manner of other inseparable particles, and producing in common with them a prosodial effect to be hereafter described, are included in this enumeration.

*pūn* پون is annexed indifferently to words in all the parts of speech, seeming to be generally expletive and to serve only for giving roundness to the phrase, as *kāmī-pūn suka* کامیپون سکت we are pleased; *sīng pūn tīdak mālam pūn tīdak* سیڡ پون تیدق مالم پون تیدق it was not day, neither was it night; *maka suātu-pūn tiāda* مک سواتپون تیاد but there was not one; *iya pūn iang tāu* ای پون یڡ تاه he it is who knoweth. Adverbs are formed in a few instances by the addition of this particle, as *ītu-pūn* ایتپون thereupon; *lāgi-pūn* لاڡپون moreover. It does not appear to affect the prosodial quantity, and therefore, although frequently connected in writing with the preceding word, it may be doubted whether it should in strictness be considered as an annexed particle.

*nda* ند is an addition to words expressive of relationship, in the courtly



courtly style, in order to distinguish them from the ordinary appellations, and is, in a grammatical view redundant, as *آياند* *āyanda* for *آيه* *āyah* father; *انكند* *anakanda*, and sometimes *انكد* *anakda*, for *انتى* *anak* child; *ككند* *kakanda* for *كاك* *kāka* elder brother; *ادند* *adenda* for *اديتى* *adik* younger brother or sister, or, figuratively, lover and mistress, as in the Canticles, “my sister, my beloved!”

The changes that take place in the consonants of primitive words upon prefixing particles, and which seem chiefly designed to prevent a harsh concurrence of sounds, have already been explained in treating of the verb and verbal noun, but those which, upon annexing particles, affect the place and length of the vowels, are more properly the subject of prosody and will be found under that head. Their regular adjustment serves, more than any other criterion, to distinguish the degree of correctness in writing the language.

### Of SYNTAX.

Having treated of words individually and the classes to which they are referable, we come now to speak of their construction in sentences, or that part of grammar called Syntax, and by the Arabians and Malays *نحو* *nahu* or *علم نحو* *ilmu nahūi*.

The characteristic of the Malayan construction is simplicity, the words assuming in general that order which we may conceive to belong to the natural course of ideas. The rules of syntax must therefore be few, and where there are no inflexions, no changes of termination to denote case, gender, or number, there cannot be concords, in the sense of the Latin grammarians. The connexion of the words with each other is ascertained partly from their own nature, and partly from their relative

D d

position,

position, which answers the ends of regimen; and consequently there can be no arbitrary dislocations to exercise skill in collecting the scattered members of a sentence.

The necessity also for going into much detail in this place is diminished in consequence of most of those rules having been already noticed in treating of the different parts of speech to which they have reference. For the purpose, however, of bringing them into one point of view, they shall be here repeated with as much brevity as possible.

The nominative case, or noun or pronoun denoting the agent, in general construction precedes the verb, and the noun or other word which is the subject of the action or the object to or from which it is directed, generally follows the verb, as *کود ماکن رمقت* *kūda mākan rumput* a horse eats grass, *دي تاه جالن* *diya tāu jālan* he knows the road, *راج براشکت* *rāja ber-anġkat ka-negrī* the king proceeds to the city, *هوجن تورن* *hujan turun* rain descends from the sky.

But under certain circumstances, as when the verb is preceded by the indefinite particle *د* *de*, the word denoting the agent is made to follow, and the subject to precede the particle and verb, as *کبون همب د روستی گاجه* *kabūn amba de rūsak gājah* my plantation the elephants have ruined, *دسان د شکس الله* *dosā-nia de siksa allah* God punished his crimes.

In the interrogative form of the indicative the agent may either precede or follow the verb, as *درمان داتځ کام* *deri-māna dātang kāmū* from whence come you? *کمان تون څرک* *ka-māna tūan pergi* whither are you going? In the subjunctive or conditional, as in the indicative or assertive mood, the agent usually precedes, as *تون ماو داتځ* *jeka tūan māu dātung* if you chuse to come; yet by an allowable inversion it sometimes follows, as *سڅاي برچري موسه* *sopāya ber-cherrei mūsuh* that the enemy may disperse.

In

In the imperative the agent almost ever follows the verb, as باغندله اڠكو *bāṅgun-lah aṅkau* awake thou, دڠر كامسورڠ كتاك اين *danṅar kām'orang katā-ku īni* hear ye these my words! It is likewise not uncommon in grave discourse to separate the personal pronoun from its immediate connexion with the verb, by introducing the preposition اوله *ūlih* by, per, as كات اليم *kāta ulih-mu* be it said by thee, for, "say thou." The agent is found however in some instances to precede the imperative, especially where the command is circumstantial, as دان كوئندڠ اكن دي دشن مات هتيم *dan kau-pandang akan diya danṅan māta atī-mu* and do thou look stedfastly to Him with the eyes of thy heart. The imperative may also be employed without any pronoun or other agent being expressed, as پولڠ سبنتراين *pūlang se-bantar īni* return this instant; دودق ماكن *dūduk mākan* sit down, eat.

In the passive, which is properly a participial form of the verb (as in English), the noun of suffering commonly precedes the participle, and seems in strictness to be a nominative case to the verb substantive understood, as تراجر اوله گروك همب *amba ter-ājar ūlih gurū-ku* I am taught by my religious instructor, where تراجر همب اد *amba ada ter-ājar* would be the more regular, though less usual mode of expression. The noun of action in this form is separated from any immediate connexion with the verb, by the intervention of the prepositions اوله *ūlih* or درشد *deri-pada* by or from, as in Latin "per magistrum meum," or "à magistro meo." But the noun of suffering may also be made to follow the participle, and the noun of action, with its prepositions, to go before, as اوله گروك تراجر همب *ūlih gurū-ku ter-ājar amba*.

The noun, in simple construction, precedes and is immediately followed by its qualitative, as اورڠ بيل *orang babal* an ignorant person, فادڠ لوس

لوس *pādang luas* an extensive plain; but they may also be separated by the definite article or pronoun *يَ* *īang*, as اورغ *ōrang* *īang* *babal* a person who is ignorant, *يَ* *kīlat* *īang* *tanḡkas* sharp lightning, or, lightning that is sharp or quick, *يَ* *jālan* *īang* *lēbar* a wide road; by which the existence of the quality is more strongly expressed than if the pronoun were omitted. Under some circumstances the qualitative may be placed before the noun, particularly when it is the emphatic word of the sentence or subject of the assertion, as *بسر مالکي راج* *besār māleḡei rāja* great is the king's palace, *بایق نام حسب* *bāṭik nāma amba* good is my reputation; in which expressions the verb-substantive *اد* *ada* is understood, and would, without the inversion, have the effect of detaching the qualitative from its noun. But if the sentence be analysed we shall find that it easily resolves itself into the general rule, for without an ellipsis it would be *بایق نام حسب اد نام* *nāma amba ada nāma bāṭik* my reputation is a good reputation.

The qualitative of a noun understood may in like manner precede the noun expressed, as *ساکت هات* *sākit āti* sick (at) heart; where the person to whom the word *sākit* applies is the noun understood; *بوت مات سبله* *būta māt sa-bláh* blind (of) an eye; *لبت کد تاشن* *lambat ka-datāng-an* slow (in) coming; *هین بدی* *hīna budī* mean (of) intellect; or thus with an intervening preposition; *تاکت اکن مانشی* *tākut akan mānusiya* afraid of mankind (the name of the sensitive plant or mimosa); *مابق دشن منوس* *mābuk danḡan minūm-an* drunk with liquor; *سک درشد کمناشن* *suka deri-puda ka-menāng-an* joyful from victory.

Numerals (which it has been thought right to distinguish from adjectives or qualitives) usually precede the noun, as *انم بولن* *anam būlan* six months, *توجه ثعکت اڤ نارک* *tūjuh paṅkat āpi nārka* the seven stages

or



or gradations of hell-fire. It is not uncommon to make them follow the noun, as بورغ امفت *būrong ampat* four birds, لمب سراتس *lembu sa-rātus* an hundred oxen, رومه دو *rūmah dūa* two houses; but in this situation the terms اېکر *īkur*, بوه *būah*, or others equivalent, are understood to follow and connect themselves with the numerals, according to a peculiar idiom already described in treating of that class of words. In imitation of numerals, with which they are so nearly allied, adjectives of multitude generally precede the noun, as سکل ٹوهن کايو *segala pūhn kāyū* every timber-tree, باڻي اورغ کدناڻن *bāniak ōrang ka-datāng-an* many persons are coming; but they may indifferently be made to follow. The ordinal numbers should always follow the noun, as ڪيڻي ڪيڻي هاري *ārī ka-tīga*, or, still better with the article, ڪيڻي ڪيڻي هاري *ārī iang ka-tīga* the third day, ڪيڻي ڪيڻي هاري *ārī ka-dūa* the second day; for if otherwise placed, ڪيڻي ڪيڻي هاري *ka-tīga ārī* would be understood to signify "the three days," and ڪيڻي ڪيڻي هاري *ka-dūa ārī* "both days."

When two nouns stand together without an intervening verb, the former is generally to be understood as the subject of possession, and the latter as the possessor, which in Latin would appear in the genitive or possessive case, as بند راج *benda rāja* the treasures of the king, or, the king's treasures, ڪنڊڻن لائڻ *ka-tiṅg-gī-an lāṅgūt* the height of the heavens, چڀاي مٽاري *chāya mata-ārī* the brightness of the sun. In such combinations as چاون امس *chāwan amas* a vessel of gold, ڪوٽ بات *kōta bātu* a fortress of stone, ٽوڪڻ ڪي *tūkang besī* a worker of iron, اڳن لوت *īkan lāūt* sea-fish, راج جن *rāja jin* a king of demons, بنو چين *benūa chīna* the country of China, تانه جاو *tānah jāwa* the land of Java, although possession is not strictly implied, the latter words would equally appear as genitives in languages admitting of the distinction of cases. Certain

nouns may, however, stand in connexion with proper names and titles, without partaking of any possessive sense, as *تون فترى* *tūan putrī* the princess, *نبي محمد* *nabī muhammed* the prophet Mahomet, *راج اسکندر* *rāja iskander* the king Alexander; and synonymous words standing for the same object must of course be excepted; such as *هوتن ريب بلنتار* *ūtan rimba belantāra*, which signify a waste tract of country overrun with woods; *تيري کلمبو* *tīrei kalambū* the curtains (of a sleeping apartment).

A verb in the infinitive mood immediately following a noun, partakes of the nature of a possessive noun, and becomes subject to the same rules, as *تند براهي* *tanda berāhī* a token of loving; *رومه برماين* *rūmah bermāin* a house to play in, or, a play or gaming house.

When a pronoun personal directly follows the noun, whether annexed or otherwise, simple possession is implied, being the ordinary mode of expressing it, as *تاشن همب* *tañgan amba* my hand, *رومه کام* *rūmah kāmū*, or in the contracted form, *رومهم* *rūmah-mu* your house, *هرتان* *artā-nia* his effects, *بائ کامي* *bāpa kāmī* our father.

When any one of the three contracted personal pronouns, *ک* *ku*, *م* *mu*, *ن* *nia* is annexed to a verb, it changes its verbal quality to that of a noun, as *بوتله سقرت سځام اين* *būat-lah seperti sañgkā-mu īni* act conformably to this your opinion; *تياد لايق روف ڦاكيڻ* *tiāda lāyik rūpa pākei-nia* the style of his dress is not becoming; *سقرت بايخ جوځ اډان* *seperti bāyang jūga adā-nia* like a mere shadow is his existence; *تياد کتننئون* *tiāda ka-tantū-an pergī-nia dan dātang-nia orang ītu* there is no certainty respecting the goings and comings of that man.

The natural order of words being so little deranged in this language, the occasion for any signs of agreement between the relative and its antecedent is scarcely perceived, and their concord, like those already described,

described, is known only by position. The pronoun *يڠ* *iang*, when employed as a relative, may be said generally to refer to the last preceding noun, as *اورڠ کاي اتو برعلم اتو بديمان يڠ تياډ لايڠ ڦربواتنن* *orang kāya atau ber-ilmu atau budīmān iang tiāda lāyik per-būāt-an-nia* men rich, or learned, or wise, whose actions do not correspond. Here its antecedent is *اورڠ* *orang* men, from which it is separated by the intervening qualities; but most usually it is itself the next following word; as *منولڠ ڦرمئون يڠ امئون لاک سده مات* *menōlong perampūan iang ampūnia lāki sudah mātī* to assist a woman whose husband is dead.

The interrogative pronouns naturally precede the word which constitutes the subject of inquiry, as *اڤا ناما-مو* *apa namā-mu* what is thy name? the verb substantive *اډ* *ada* is, being understood; *سيئاڤ اين* *siāpa īni* who is this? *سيئاڤ ماو ڦرڠ* *siāpa māu pergi* who cluses to go? But the interrogative may be preceded by words connected with it in signification; as *نڠري سيئاڤ ايت* *negri siāpa itu* whose city is that? *ڠمڠراڤ يڠ* *gampar apa iang ku-danḡar* what clamour is it I hear? Or with an interrogative particle annexed, as *پولو اڤا تاه ايت* *pūlau apā-tah itu* what island is that? *انڤا سيئاڤه اين* *anak siapā-kah īni* whose child is this?

Adverbs or modals as applied to modify the action of verbs, usually follow them in construction, as *کات ڦرلھن ۲* *kāta per-lāhán per-lāhán* speak slowly; *ننت سبنتر* *nanti sabantar* wait awhile; *اي تاه ممباچ بايت ۲* *iya tāu mem-bācha bāik-bāik* he knows how to read well; *سده هابس سكال* *sudah ābis sakālī* entirely finished. But they may also precede the verb and its nominative case, as *داتڠ کماري اي* *santīāsa iya dātang kamārī* continually he comes hither; *بهارو سکارڠ بيت سمي* *bhārū sakārang bēta sampei* it is but just now that I arrived.

As applied to adjectives they almost always precede in regular construction,

struction, as *ترلال بائس ter-lālu bāgus* extremely handsome, *سائت ٹاہت sāṅgat pāit* very bitter, *امپیر مامات ampir māti* nearly dead; but an emphasis is sometimes given to the degree of quality, by letting the adverb follow the adjective, as *بسر ترلال سائت besār ter-lālu sāṅgat* most eminently great; *کاین پوتہ نین kāin pūtih nīan* cloth white indeed; *واغ بائق امت wāng bāniak amat* too much money.

The variety of adverbs being unlimited, with many idiomatic anomalies, there is much latitude in the modes of applying them to these as well as to other parts of speech, the knowledge of which must be acquired by practice in the language; such for instance as *سام رات sāma rāta* on a footing of equality, *سام مانشی sāma mānusiā* fellow-man, *یخ مان گراشن iang māna garāng-an* which, I pray thee? *مغاف تیدق menḡāpa tīdak* why not? *سرت فرٹ sertā pergi* to go together. The term *مہا mahā*, eminent or eminently (borrowed from the Sanskrit) is never used as a distinct word, but only in composition, as *مہا بےس mahā-besār* eminently great, *مہا مہلیا mahā-mulīā*, or, more commonly, *مہامہلیا mahamulīā* most glorious. Thus also it is more usual, though less correct, to write *مہاراج mēhā-rāja* than *mahārāja*.

Prepositions or directives are, in their most regular and ordinary application, placed after the verb and before the noun, serving to denote the course of the action as it respects the object, either to it, from it, by it, or in any other imaginable direction; as *برجال کڈ نگرې ber-jālan ka-pada negrī* to walk to the town; *د سورھن اکن اتوسن آیت de sūruh-niu akan utūs-an itu* he gave orders to the ambassadour; *ادا پداک ada padā-ku* there is to me, or I have; *ادا پدا راج ایت سبوتہ نگرې ada pada rāja itu sabūah negrī* there is to that king, or, to that king belongs a city; *مہمہری mem-brī hormat bagi allah* to give honour unto God; *کلور دگاغن*



دڤاڠن درڤد گڤوڠ *ka-lūar dagāng-an deri-pada gadōng* to take out goods from the warehouse; منڤم درڤد تاڠن لکين *men'rīma deri-pada tāngan lakī-nia* to receive from the hands of her husband; دمسوکن کڤالم استان *de masūk-nia ka-dālam astāna* he entered into the palace; دڤارکن برکلیڠ نڤري *de per-arak-nia ber-koliling negrī* he proceeded in triumph round the city; دڤربوت اوله وکیلن *de ber-būat ūlih wukīl-nia* acted by his representative; ترڤڠ ارڤ کسلانن *terbang arah ka-salātan* to fly towards the south.

Such is the manner of employing prepositions in their plain significations, directed to material or sensible objects; but in the progress of language they seem to have been transferred from thence and applied by analogy to verbs and other subjects of the understanding, to which an ideal locality is thereby attributed; as اي هڤدق اکن برلایر *iya andak akan ber-lāyer* he intends to sail; دتورنن اکن منڤي *de tūrun-nia akan mandī* they went down to bathe; برڤاکڤ اکن ڤرڤڤاڠن *ber-chākap akan per-karjā-an* to shew an alacrity for work; تاکت درڤد مرک الله *tākut deri-pada morka allah* afraid of the wrath of God; برهڤتي درڤد ڤڤارڠ *ber-hentī deri-pada ber-pārang* to desist from fighting; ترڤاڠڠ درڤد ملیڤت *ter-chānggang deri-pada me-līat* astonished at seeing; انتاراد دان تیاد *antāra ada dan tiāda* between existing and not existing; همڤرمڤیلڠ پوان *ampir meng-īlang niawā-nia* near to losing his life.

The two direct conjunctives, دان *dan* and, اتو *atau* or, must, as their use requires, stand between the words or parts of the sentence which they are intended to connect or to separate, as بوم دان لائڠت *būmi dan lāngit* earth and sky; ماکن دان مینم دان برسکسکائن *mākan dan mīnum dan ber-suka-sukā-an* to eat, and to drink, and to make merry; برتیدر اتو *bertidor atau ber-jāga* to sleep or to watch; مڤالیکن موصه اتو برتندق *meng-ālāhkan mūsuh atau ber-tunduk ter-ālāh* to conquer the

enemy, or to stoop to him, conquered. It may be proper to notice that the conjunctive دان being always pronounced short, although written with a long vowel, is throughout this Grammar and Dictionary written *dan* instead of *dān*.

Of the indirect conjunctives those which affect the verb in its conditional mood always precede it, as سڀاي ڪامي مراس *sopāya kāmī me-rāsa* that we may feel; ملينڪن دلاريٽ *meleinkan de lārī-nia* unless he run away; جڪلو تون ماو برماين ساچ *jckalau tūan māu ber-māin sāja* if you mean only to jest. Many are employed chiefly to mark the commencement of a paragraph, and are often written in ink of a different colour, as سبرمول *se-ber-mūla* in the first place, اڏئون *ada-pūn*, ٻيو *bahwa* whereas, لاڳئون *lāgi-pūn*, ٿول *tambāh-an pūla*, شهدان *sahadān* moreover, ڪٿوي *katāu-ī* be it known, ڪمدين درڻد ايت *kamadīan deri-pada itu* furthermore, subsequently to that; and when a different part of the subject is taken up, مڪ ترستله ڦرڪٽان *maka ter-sebut-lah per-katū-an* now it is related in the story. Others mark the beginning of sentences, of which مڪ *maka* is by much the most frequent, occurring, indeed, either as an adverb or a conjunctive, in almost every line, yet scarcely admitting of a translation. In the body of the sentence it may often be rendered by our words “ere, before that,” as سورڻ بلم اڏ ٿولڻ مڪ لائين اورڻ داتڻ *s’ōrang balūm ada pūlang maka lāin ōrang dātung* one person is scarcely gone ere another arrives; at the beginning, by “now, but, and,” or any other expletive; the employment of many of these redundant words serving merely the purpose of distinguishing the sentences and parts of sentences from each other, in a language to which our system of pointing is unknown. Other conjunctives, as جوڳ *jūga* or *jūa* only, جوڳ اڏان *jūga adā-nia* thus alone it is, affect principally the close of periods, and like the

the former are for the most part expletive. For the mode of applying them properly or consistently with the received idioms, a moderate degree of practice will avail more to the learner than many rules.

Interjections or impassioned exclamations are not, in any language, considered as the subject of grammatical rules. In composition, however, which does not always represent the language of nature, they are thrown in (as the name imports) with such discretion as to prevent them from injuring, if they do not improve the construction of the sentence. The most common among them precede nouns or personal pronouns, in what would be termed the vocative case if these admitted of declension, and they frequently stand unconnected with any verb or other words, as *هي بڤاك hei bapā-ku* O my father! *وه انتك weh ontong-ku* alas, my fate! *پاد كمورڠ سكلين niah kam'orang sakulī-an* away, all of you! Some follow the interrogative pronouns, as *اڤا گراڠن كيندكم apa garāng-an ka-andak-mu* what, prithee, is thy wish? Many of them are imprecations of blessing or cursing, and in imitation of the Arabian style, are connected with the name of the Deity.

The foregoing observations apply chiefly to what grammarians consider as the first part of syntax, or that which relates to the agreement of words, as the second does to their government. This latter term implies an influence possessed by the one word capable of obliging another to conform to it in certain particulars, such as person, gender, and number; which conformity, in Latin and Greek, is usually expressed by the terminating syllable: but in a language where no influence of this kind prevails, nor any change takes place in the verb or the adjective in consequence of their connexion in sense with an antecedent nominative case or noun substantive, it cannot be said, with any practical or useful meaning,

meaning, that the one word governs or is governed by the other. The second part of syntax therefore is not applicable to the nature and construction of the Malayan language.

### *Of DIALECTS.*

The general uniformity of the Malayan written language has been elsewhere noticed, but the oral tongue, both in respect to pronunciation and the use of peculiar personal pronouns and other words, differs considerably in different parts of the East-insular region. What relates therefore to dialect applies more especially to the latter, although the former is not entirely exempt from variation in the orthography.

The most striking distinction of dialect is that of the mode in which the short vowel (usually denoted by *fat-hah*) which terminates a great proportion of the whole mass of words, is pronounced in different districts. At *Malacca*, *Kedah*, *Tranġgānu*, and generally on the coasts of the peninsula, it has the sound of *a*, as in the words *امبا* *amba*, *كوتا* *kōta*, *رات* *rāta*, *كفال* *kapāla*, *جوت* *jūga*, whilst in the ancient kingdom of *Menanġkābau* in SUMATRA, as well as in the Malayan establishments along the coasts of that island, and even in the interior districts of the peninsula which acknowledge a political dependance on *Menanġkābau* as the parent state (according to the interesting notice by MR. RAFFLES, in his paper on the *Malayu* nation published in his *Asiatic Researches*) these words and others of the same description are made to terminate with *o*, and are pronounced *ambo*, *kōto*, *rāto*, *kapālo*, *jūgo*. But however the question of originality may be decided, the claim of superior authority, arising from a more enlarged intercourse with the rest of the world and consequent cultivation and refinement, must be allowed to the dialect



dialect of Malacca; and with regard to European philology, it has been in a great measure fixed by many valuable publications under the sanction of the late Dutch East-India Company, whose servants had opportunities of perfecting their knowledge of the language at those places where it is held to be spoken in the most correct idiom.

Other distinctions of dialect may be perceived in the following variations of orthography and pronunciation.

The change of *s* into *ch* and *j*, as *چوچ* *chūchi* for *سوچ* *sūchi* clean, *چیٹق* *chīpak* for *سیٹق* *sīpak* to kick backwards; of *j* into *ch*, as *چوٹل* *chūpul* for *جوٹل* *jūpul* to befall, *کچٹ* *kechap* for *کجٹ* *kejap* a twinkling, *کرجٹ* *karchut* for *کارجٹ* *karjut* an aquatic plant; of *b* into *w*, as *چارغ* *chāwang* for *چابغ* *chābang* a branch, *جارت* *jāwat* for *جابت* *jābat* to handle, *لار* *lāwa-lāwa* for *لاب* *lāba-lāba* a spider; of *b* into *m*, as *موہی* *mūhī* for *بوهی* *būhī* froth; *ممبرو* *mambū* for *بمبرو* *bambū* arundo; of *t* into *n* and *m*, as *نیٹس* *nīpis* and *میٹس* *mīpis* for *تیتس* *tīpis* thin; of *p* into *t*, as *توکل* *tūkul* for *پوکل* *pūkul* to strike; of *t* final into *p*, as *کیلاپ* *kīlap* for *کیلت* *kīlat* lightning, *جاوٹ* *jāwap* for *جارت* *jāwat* to receive in the hands; of *g* into *k* (or vice versa), as *گنچغ* *kunchang* for *گنجغ* *gunchang* to agitate, *گٹ* *getta* for *کت* *ketta* a couch, *گندی* *gundī* for *کندی* *kundī* a water-pot, *بگ* *baki* for *بگ* *bagi* unto; the introduction of *m* or *n* at the end of the first syllable, as *گمبال* *gombāla* for *گبال* *gobāla* a herdsman, *تمپاین* *tampayan* for *تپاین* *tapāyan* a large jar, *کنتم* *kuntum* for *کوتم* *kūtum* a bud, *لنتر* *luntar* for *لوتر* *lūtar* to fling, *لمٹس* *lampis* for *لائس* *lāpis* fold, *سمٹی* *sampī* for *سائی* *sāpī* oxen, *کمبیری* *kambīrī* for *کبیری* *kabīrī* castrated, *گومتتر* *gomintar* for *گومتتر* *gomitar* to tremble, *منتہ* *muntah* for *موتہ* *mūtah* to vomit, *کنجور* *kunjur* for *کوجور* *kūjur* a lance, *منسیو* *mensiyū* for *مسیو* *mesiyū* gun-

G g

powder,

powder, جُنْجُجْ *junjong* for جُرْجُجْ *jūjong* to support, سُنْدُكْ *sunduk* for سُوْدُكْ *sūduk* a spoon. It must be observed, that in many of these latter instances the word is more generally written with the inserted letter than without it.

Amongst the words whose pronunciation varies whilst their orthography is fixed, we may enumerate لَنْتَسْ *lantas* and لَنْتَسْ *lintas* through, لَمْبُجْ *lambing* and لَمْبِنْجْ *limbing* a spear, لَمْبُجْ *lambong* and لَمْبِنْجْ *limbong* the flank, لَمْبِي *lambei* and لَمْبِي *limbei* to beckon, كَمْبُجْ *kambang* and كُمْبَنْجْ *kumbang* full blown as a flower, كَنْچَپْ *kanchap* and كُنجَپْ *kunchap* an unblown flower, چَمَر *chamar* and چُمَر *chumar* foul, لَمْبُتْ *lambut* and لُمْبُتْ *lumbut* soft, کَنْتَلْ *kantal* and کُتَلْ *kuntal* mucilage, کِنْ *kena* and کِنْمِي *kennei* hit, وَرَنْ *warna* and (by a vulgar transposition) رَنْ *rūna* colour, حَرْمَة *hormat* and رَمَاتْ *romat* honour, اَرْتِي *artī* and رَرْتِي *reritī* meaning, اَرْتْ *arta* and رَرْتْ *retta* effects.

As being in some measure connected with the subject of dialect, it may not be thought irrelevant to notice in this place certain peculiarities in the language, however difficult it may be to account for them satisfactorily. The most obvious is that of the frequent, and as it may seem, unnecessary use, in writing, of the harsh Arabic letter ق in the termination of indigenous words, which are, notwithstanding, commonly pronounced (unless in formal recitation) with a soft vowel sound, as تَنْدُ *tundu* for تَنْدُكْ *tunduk* to stoop, تَابَ *tābé* for تَابَکْ *tābek* compliments, بُدَا *būda* for بُدَکْ *būdak* a youth, مَابُ *mābu* for مَابُکْ *mābuk* drunk, مَاسُ *māsu* for مَاسُکْ *māsuk* to enter, مَاسَا *māsa* for مَاسَکْ *māsak* ripe, اَنَا *ana* for اَنْکْ *anak* child; conformably to the general smooth nature of the language; for, with the exception of this anomalous letter, it will be found that nineteen words out of twenty close either with a vowel, an aspirate, a nasal, or a liquid, and even where a mute occurs in that situation it is, in familiar discourse, softened into

into a vowel or aspirate, as *ameh* for *امس* *amas* gold, *dāreh* for *دارت* *dārat* the shore, *kreh* for *کرس* *kras* hard, *kūlah* for *کولت* *kūlat* a measure, *kūlih* for *کولت* *kūlit* skin or bark, *sākih* for *ساکت* *sākit* sick. If this practice be a provincialism, it must be allowed that in the countries where it prevails the people speak a softer dialect than where either the mute letter or the hard guttural is retained in pronunciation.

The employment of the ق as a final letter, although it is not found in any other part of a genuine Malayan word, we may presume from its universality to be as ancient as the introduction of the Arabic character, but we have no direct proof of its existence in the oral language of the Malays previously to that period. There are not wanting, however, some glimpses of light to direct our opinion as to its originality, if not in this, in some at least of its cognate tongues. Although not frequently occurring in the *Batta*, *Rejang*, *Nīas*, or *Lampung* languages of SUMATRA and its neighbourhood, I find it to prevail in the dialects of the Philippines, particularly the *Pampanga* (of which, as well as of the *Tagala*, *Bisaya*, and *Yloco*, I possess copious dictionaries, both printed and manuscript), and what is not a little remarkable, it is found also in the dialect of the great East-Insular, or, as it has been termed, Polyneesian language, spoken in the island of MADAGASCAR, where, for instance, the word *انتق* *anak* child, is pronounced *zanach*, according to FLACOURT, and *annach*, according to DRURY's very genuine vocabulary; *ماستق* *māsak* to boil, and also, ripe, is, in both these senses, *massac*; *توق* *tūak* the sweet juice of certain palms, is *toak*; *چچق* *chichak* the house-lizard, is *tsatsac*; *سندق* *sunduk* a spoon, is *sonrouc*. These two authorities (and they are quoted in preference to that of vocabularies formed in later times by persons conversant with the Malayan) may be admitted

admitted as sufficient evidence of very high antiquity in the use of this termination, as it must have existed before the separation of the tribe which emigrated to an island situated at the western extremity of the Indian seas. Of its general prevalence in modern writing I am myself competent to speak, having in my possession a voluminous collection of the correspondence of two eminent merchants (Capt. Francis Light and Capt. James Scott) with the princes and chiefs (who, it is well known, are themselves all traders) in almost every country where the Malayan language is spoken.

Another peculiarity worthy of remark is an apparent disposition in the language to employ words nearly resembling, although actually differing in sound, but having no grammatical relation as derivatives or otherwise, to represent ideas closely connected with each other in signification. It is almost unnecessary to observe, that this is independant of the sameness in common orthography which frequently appears between words entirely remote in sense, and which should properly be, and sometimes are distinguished in writing by the application of supplementary vowels and orthographical marks, such as بَسِي *besī* iron and بَسِي *bisī* handsome; بِنْتَج *bintang* a star, بَنْتَج *bentang* to spread, بِنْتِج *binting* a rampart, and بَنْتِج *bunting* pregnant; بَنْتُن *bantun* to pluck up, بَنْتَن *bantan* the name of a city called Bantam, and بِنْتَن *bintan* the name of an island called Bintang; مَآكِن *mākan* to eat, and مَآكِن *mākin* the more; بُوَت *būat* or *buwat* to do, and بُوَت *būta* blind; بُولِه *būlih* can, may, بُولَه *būlah* the whole, and بُولُ *būluh* the bambu-cane. These, in fact, prove nothing more than the inaptitude of the Arabian alphabet to express the sounds of a foreign language; for from that alone can arise any doubt respecting the sense of the words, their pronunciation being sufficiently distinct;



distinct; but in the following enumeration we shall observe approximations so near as to become almost equivocal, both of sound and sense, without any regard to the characters, whether Arabic or European, in which they may be written. This must necessarily be found embarrassing to the learner, but rather after he has made some progress in the language, and is able to cope with difficulties, than in the outset of his study.

Amongst many more instances that present themselves in the Dictionary it will be sufficient to point out some of the most striking; as لاير *lāyū* to fade, and لاير *lāyur* to blast; كُولُغ *gōlong* to roll up, كُولُغ *gōling* to roll about; اَنِكَات *anīkat* to lift, اَنِكُوت *anīkūt* to carry on the back; جامو *jāmū* to feast, جُمُو *jumū* satiated; بَاسَه *bāsoh* to wash, بَاسَه *bāsah* wet; تَافِق *tāpak* the palm of the hand, تَفَق *tapuk* to slap; كَنَدَق *kandak* a mistress, harlot, كُنْدَق *gundik* a lawful concubine; كَنْج *konchi* a lock, كَنْجِغ *kanching* a button, clasp; كَابُت *kābut* a fog, كَابُر *kābur* and كَابُس *kābus* dusk; لُولُه *lūluh* mud, لُولُت *lūlut* to daub; اُولر *ūlar* a snake, اُولت *ūlat* a worm; رِنْدَغ *rindang* shady, لِنْدَغ *lindong* shelter; دَاوَن *dāūn* a leaf, دَاهَن *dāhan* a bough; تَغُه *tagoh* or *tuggoh* stout, firm, تَغَف *tagap* stout, muscular; كَايَت *kāit* a hook, crook, كَايَل *kāil* angling, مَات كَايَل *māta kāil* a fish-hook; بَالِق *bālik* to turn, and بَالَس *bālas* to make a return.

By persons superficially acquainted with the language, the difficulty of accounting for these approximations will be resolved in a summary way by supposing the one word to be a provincial corruption of the other; but I know them to exist in their separate meanings not only in the same spoken dialect, but also in works quite unconnected with that dialect, and where the indiscriminate employment of the one for the other would destroy the sense of the passages where they occur.

H h

Of

*Of Prosody.*

Prosody is that part of grammar which treats of the accent and quantity or measure of syllables, and of their due arrangement in forming metrical composition, or verse as distinguished from prose.

*Of Quantity.*

It will not be necessary here to enter into the question of the difference or the identity of accent and quantity, which has divided the learned world. With respect to the Malayan it is sufficient to observe, that long syllables, or syllables containing a long vowel, are generally, though not always accented, especially in a final syllable; that when the first syllable of a dissyllable or penultimate of a trisyllable is long, it is always accented, as بونه *būnoh* to kill, تآكت *tākut* afraid, كآال *kapāla* the head; that when both syllables are long, the former only has a perceptible accent, as مالو *mālū* ashamed, ماري *mārī* come, تولي *tūlī* deaf; that when both syllables are short, an accent is in general given to the first; or, it may be said, that in all doubtful cases the accent inclines to the former rather than to the latter syllable; as لآبت *lambat* slow, گآنت *ganti* to change, كآل *kanal* to recollect, but in certain words, as بآر *besār* great, كآل *kechil* little, بآلم *balūm* not yet, a decided stress is laid upon the last. It must at the same time be observed, that the accent or syllabic emphasis in Malayan words is for the most part much less strong than in the languages of Europe.

It has already been stated that when particles are annexed to primitive words in order to form derivatives, a prosodial change takes place, the long vowel being usually suppressed or rendered short in the syllable to  
which

which it belonged in the primitive, and a proportionate length of sound given to the short vowel of the other syllable. The rules by which these changes are governed being of importance to the due knowledge of the most artificial and delicate part of the language, must here be detailed with a minuteness which their utility alone can excuse.

By long vowels we are to understand, in our acceptation of the terms, the quiescent letters ا *ā*, و *ū*, and ي *ī*, and by their being rendered short is meant that they give place to their corresponding short or supplementary vowels, *fat-hah*, *dammah*, and *kesrah*, as will appear in some of the examples hereafter given; but as these people are in the habit (common also to the Persians and Turks, and even to the Arabians themselves) of neglecting to mark these supplementary characters in their writings, the vowel is in fact altogether omitted, and the sound only must be understood to remain in the pronunciation of the next preceding consonant. From the authority of such books as appear to be written with the most skill and precision, these rules are compiled, and they would be more perfect if the native writers were themselves more consistent with each other.

The most general rule, but admitting of exceptions as will hereafter appear, is, that upon annexing a particle, the long vowel in the first syllable of the primitive, if a dissyllable, or, if a trisyllable, in the penultimate (the situations where they usually occur), becomes short, and the short vowel (expressed or understood) in the second or last syllable becomes long. Thus كُودَا *kūda* a horse, when the contracted pronouns ا *nia*, ك *ku*, or م *mu* are annexed in order to form the possessive, changes the و for its corresponding short vowel *dammah*, the *fat-hah* for its corresponding long vowel ا, and becomes كُودَانِ *kudā-nia* his horse, كُودَاكَ *kudā-ku*

*kudā-ku* my horse, or *kudā-mu* your horse ; in like manner *جَادِ jādi* to be, when *كَانِ kan* or *لَهُ lah* are annexed, becomes *جَادِيكَ jādi-kan* to cause to be or happen, or *جَادِيْكَ jādi-lah* be thou ! *نِيَاتُ niātu* evident, with *كَانِ kan*, becomes *نِيَاتِيكَ niatā-kan* to manifest ; *بَيْنِ bini* wife, with *نِيَا nia*, becomes *بَيْنِيَا binī-nia* his wife ; and thus also in trisyllables, *مَنِيسُ meniūsu* to suck, upon annexing *يَ ī*, changes the *و* of the original penultimate for *dammah*, the *dammah* of the last syllable for *و*, and becomes *مَنِيسُ ī meniūsū-ī* to suckle, and *كَمَالِ kambālī* back again, upon annexing the particle *كَانِ kan* becomes *كَمَالِيكَ kambālī-kan* to restore. In those complex derivatives which are formed by the successive application of annexed particles, these particles themselves are affected by the same rule as the primitive and undergo a similar prosodial change. Thus when to the verb *بُرِكَ būra* to open, with the indefinite prefix *دَ de*, are annexed the transitive particle *كَانِ kan*, the pronoun *نِيَا nia*, and the intensive particle *لَهُ lah*, the combination becomes *دَ de بُكَانِيَا kānī-niā-lah* he opened it ; where *نِيَا nia* or (as a medial) *يَ ī*, being followed by another particle, changes its short vowel for the *ا* quiescent, in the same manner as the primitive word ; and so also, in a less complicated instance, *كَانَ kanal* recollect, becomes *دَ de كُنَالِيَا kūnālī-niā-lah* he recollected.

When it happens that the first syllable of the primitive, if a dissyllable, or the penultimate, if a trisyllable, does not contain a long vowel, that syllable remains unchanged ; but if the last syllable also be short, the augment of quantity nevertheless takes place in it, as from *قَدْ pada* to, is formed *كَأَدَانِ kā-padā-nia* unto him ; from *سَمَّوْرَنَ semporna* perfect, is formed *كَسَمَّوْرَنَانِ kā-sempornā-an* perfection ; from *تَنْتُ tantu* certain, *تَنْتُوْكَ tantū-kan* to ascertain.

When the last syllable instead of being pure, or consisting of a consonant



sonant and a vowel (as in the foregoing examples), is impure or mixed, consisting of a short vowel between two consonants of which the latter is mute ; (or, as we should express it, more simply, when the word ends with a consonant), that vowel, whether the preceding syllable be long or short, does not become long in consequence of the annexing any particle excepting *an* and *ī*, as in the instances of *بابِلْ* *babal* ignorant, which forms *بابِلِنْ* *babal-nia* his ignorance ; *بَنَرْ* *benar* true, *بَنَرِنْ* *benar-nia* its truth ; *سَارُغْ* *sārong* a scabbard, *سَارُغْمُ* *sārong-mu* thy scabbard ; *تَهْ* *taṅgah* half, *سَتَهِنْ* *sa-tangah-nia* one half of it ; and *تُورُتْ* *tūrut* follow, which forms *تُورُتْكِ* *tūrut-kan* to follow ; yet under these circumstances, although the latter syllable cannot become long, the former, if long, may be shortened, as *اُولِهْ* *ūlih* by, per, becomes *اُولِهْمُ* *ulih-mu* by thee, per te ; *تُوَهِنْ* *tūhan* the Lord, becomes *تُوَهِنْمُ* *tuhan-mu* thy Lord ; *دَاكُفْ* *dākap* embracc, becomes *دَاكُفِيْن* *de dakap-ī-nia* he embraced. In this, however, the native writers are not uniform, and they appear to write indifferently *سُورُهْلَهْ* *sūruh-lah* and *سُرُوِهْلَهْ* *surūh-lah* give orders, *اَيْ سَاكِتْلَهْ* *sākit-lah iya* and *اَيْ سَاكِتْلَهْ* *sakīt-lah iya* he was sick ; although the latter should not be considered as correct.

By annexing the particles *an* and *ī*, the last syllable of the word, whether mixed or pure, that is, whether ending with a mute consonant or with a vowel sound, becomes long ; it being understood, in the former case, that the final consonant detaches itself from the mixed syllable, leaving it therefore pure, and connects itself with the particle ; thus *هَادَفْ* *ādap* before, when *an* is annexed, becomes *هَادَفِيْن* *adāp-an* the presence, although if *kan* were annexed, no change of quantity would take place, and the word would be *هَادَفَكِنْ* *ādap-kan* to appear before ; *فَانَسْ* *pānas* hot, becomes *كُفَانَسَانْ* *ka-panās-an* heat ; *اَتَرْ* *ator* to arrange, becomes

فَرْتَوَرَن *per-atōr-an* arrangement; and سَمْبُوتَ *sambūt* receive, with يَ *ī* annexed, becomes سَمْبُوتِي *sambūt-ī* to receive, as كَنَل *kanal* to recollect, becomes دَ كَنَالِيَن *de kanāl-ī-nia* he recollected him, which with كَن *kan* would be دَ كَنَالَكَن *de kanal-kan-nia*. It must be observed, that when the syllable preceding either of these two particles ends with the quiescent letters ا, و, or ي, the character (') *hamzah*, equivalent to a short *a*, should be placed after such letter, especially the ا; or a (ˉ) *teshdīd* may be placed over the و or ي, which denotes their being repeated in the pronunciation; as from كَاتَ *kāt* to speak, كَاتَانِ *katā-an* speech; from تَنْتَ *tantu* certain, تَنْتُوِي *tantū-ī* or تَنْتُوِي *tantuwī* to ascertain; from فُوجَ *pūji* praise, فُجِيَن *pūjī-an* worship, and فُجِيَتِي *pūjī-ī* or فُجِيَتِي *pūjīyī* to worship; which last mode however is very unusual, and serves only to exemplify these elaborate niceties.

When both syllables contain long vowels, the former is shortened, and the latter remains unchanged, as from مَالُو *mālū* ashamed, is formed كَامَلُونِ *ka-mālū-an* shame; from دِيرِي *dīrī* self, دِيرِيْمُو *dīrī-mu* thyself; from مَارِي *mārī* hither, مَارِيْلَه *mārī-lah* come! from پَاكِي *pākei* to wear, پَاكِيَن *pakei-an* apparel.

When the word contains a short vowel in the former syllable, and a long vowel in the latter, both syllables remain unchanged, being already in the state adapted to receiving the particle, as سَمْعِيَكَن *sampeī-kan* to cause to arrive, from سَمْعِي *sampeī* to arrive; سَكْتِيَن *saktī-an* power, from سَكْتِي *saktī* powerful (by supernatural means); دَسْرَبُوَكَن *de serbū-kan-nia* he rushed on, from سَرَبُو *serbū* to rush; مَنچَرِيَكَن *mencherrei-kan* to separate (trans.) from چَرِي *cherrei* to separate (intrans.).

Simple monosyllables consisting of two consonants with one intermediate short vowel, should follow the rule given with respect to final syllables

syllables so constituted, and become long only when ن or ي are annexed; and when the intermediate vowel is already long, it should so continue; but words of this description are rare in the language, and derivatives from them scarcely, if ever, occur. It is necessary however to observe, that there are many words which in our orthography have the appearance of monosyllables, and seem to our organs to be so pronounced, but which are considered by the natives as being of two syllables. Amongst these the most obvious are words commencing with a mute and a liquid, as بري *brī* give, بري *prī* manner, برت *brat* heavy, برس *bras* rice, كرى *krīng* dry, بلس *blas* the decimal adjunct, بله *blah* split, which might without impropriety be written *bērī*, *bērás*, *kēring*, *běláh*, and they accordingly follow the rules of other dissyllables. So also the words ماو *māū* to will (sometimes written ماهو *māhū*), تاد *tāu* to know (written تاهو *tāhū*), تاد *pāu* the thigh (written تاره *pāwah*), are not considered as being of one syllable only. It should at the same time be remarked that تاد and تاد, when upon annexing the possessive pronoun they undergo the prosodial change, become تاد (sometimes تاهوت) his knowledge, and تاد his thigh; implying that the latter syllable of the primitives should be written with *fat-hah* and not *dammah*, as might otherwise be presumed.

When a particle is annexed to a word ending with the aspirate *s h*, it is sometimes omitted, as ممبيدكن *mem-bīdā-kan* to discriminate, formed from بید *bīdah* to differ; but it is oftener retained, as in سداهن *sudāh-an* completion, from سده *sudah* done; فليهن *pilīh-an* choice, from فيله *pīlih* to chuse. In the word انكرهاي *anugrah-ī* he bestowed, the aspirate is made to take its place before, as in the other examples it follows the assumed long vowels. Although inaudible in pronunciation, it appears to be considered as an effective letter in the application of these rules.

It

It remains now to notice those changes in the length of the vowel which take place upon the duplication of a word (a practice common in this language), and which may be either accompanied by the accession of a particle or not. In those instances where a particle is annexed, the rules above explained apply to them as to single words, and accordingly from بون *būnyi* sound, is formed بون بُونِ *būnyi-bunyī-an* musical instruments; from سلام *se-lāma* as long as, سلامَ لَمَانِ *se-lāma-lamā-nia* since the earliest time; from لَآيِن *lāin* different, بَرَلَايِن لَيِنَ *ber-lāin-lāin-an* various. To account for the repetition of the letter ي in the second part of the word, it must be observed that the former belongs to it in its primitive state, and the latter is the long vowel which the last syllable requires upon annexing the particle نِ *an*, the | in the first being at the same time suppressed or changed for *fat-hah*; as likewise in the word مَنَوَوعِي *me-nawōng-ī* to shelter, from نَاوَعِ *nāwong* shade, the latter و is the long vowel required in consequence of annexing the particle ي *ī*.

But an explanation of the change of vowels where a simple duplication takes place, without any particle being annexed, is by no means so obvious. In the instances of بَرَبَكِيَاكِي *ber-bagei-bāgei* diffuse, from بَاكِي *bāgei* distinction; لَكَاكِي *laki-lāki* male, from لَاكِي *lāki* husband; كَنَتَاكِنِ *kanak-kānak* young children, from اَنَك *anak* child, it will be observed that the first syllable of the primitive, when long, is shortened in the former part of the duplication, whilst in the latter the word remains in its original form, whether the last syllable be long or short; and this will be found to have some analogy to the first general rule respecting the change of quantity in single words; for as in this case the first syllable is shortened upon annexing a particle, so in the other it is shortened upon annexing a repetition of the word itself. It may be presumed that  
there



there is something gratifying to the ear of a native in this metrical disposition of the long and short sounds, although our own may not be sensible to its advantages. In common writing, however, it is more usual to mark the duplication of the word by the *انگٹ* *aṅka* or cipher, as *باڻي ۲*, *ڪاڻي ۲*, *لاڪ ۲*, but the distinction is notwithstanding observed in pronunciation.

Such are the intricate rules by which the changes of quantity in words, upon the application of additional syllables, may be said to be governed; although in fact the rules themselves are no more than inferences from the practice of good writers; and should they not be at first intelligible to the student, he should not on that account be discouraged, as he may possess a very competent knowledge of the language without having mastered them; their accurate employment being obligatory upon the writer rather than upon the reader and translator. I had myself read many books before I thought of combining them into a system, and probably might have remained content to take them as I found them, had I not conceived the idea of rendering the experience I had acquired, of use in the instruction of others.

It must be acknowledged that many of the words are much disfigured with respect to their original appearance, by the dislocation of the long vowels, and for this reason perhaps as much as from ignorance, many scribes, not particularly tenacious of correct orthography, adopt a degree of licence, and do not scruple to introduce the long vowels in places where the supplementary only should be expressed or understood; writing *تيڊور* *tīdōr* for *تيڊر* *tīdor* sleep, *سوڪ* *sūka* for *سڪ* *suka* glad, *ڦاٽوٽ* *pātūt* for *ڦاٽت* *pātut* ought, *بيني* *bīnī* for *بين* *bīni* wife; and in many instances it is difficult to say on which side the authorities preponderate,

as بَلُم *balūm* or بلوم *balūm* not yet, دِير *dīri* or دِيرِي *dīrī* self, سَاغُو *sāgu* or سَاغُو *sāgū*, sago. But this want of strict consistency will appear the less remarkable when it is considered that the Arabic alphabet was adapted, at no very remote period, to the language of these people, with which it had no original connexion, that the art of printing has not lent any effective aid to fix a standard of orthography, and that so far as my limited researches enable me to make the assertion, the Malays have never attempted to form a grammar of their mother tongue.

### *Of Versification.*

With respect to the second part of Prosody, which treats of metrical composition, termed علم شعر *ilmu siar*, although the Malays are passionately fond of poetry, and their language abounds with poetic works, yet so imperfectly has it been reduced to system, that it admits of little being said of it as an art. By the natives themselves I am not aware that any thing didactic on the subject has been written, and were such to be discovered, it would prove to be nothing more than a transcript from an Arabian treatise; the source of all their modern knowledge. This, indeed, is evident from a passage in the celebrated Malayan work named in Arabic, تاج السلاطين *tāj assclātīn* or ماکت سکل راج *mākuta segala rāja-rāja* the Crown of all Sovereigns (quoted by WERNDLY), wherein the author says, هندقله اي معتهوي سکل علم شعر سقرت عروض دان فافية دان لاین درثد *andak-lah iya menḡ-a-taū-ī segala ilmu siar seperti àrul dan kāfiyat dan lāin deri-pada itu* “ it behoveth him (the scholar) to be acquainted with the whole art of poetry, such as metre, rhyme, and other matters of that kind.” The terms he here employs belong to the Arabian system of prosody, which it would be superfluous to detail in this place. Those who

who wish to render themselves masters of it are referred to the *Tractatus de Prosodia Arabica* of the learned CLARKE, to the *Grammatica Turcica* of the celebrated MĒNINSKI, and to the *Dissertations on the Rhetoric; Prosody and Rhyme of the Persians*, by GLADWIN, whose most useful labours have contributed eminently to facilitate the study of oriental literature. The following observations are intended to be confined as much as possible to what is properly Malayan verse; which, interwoven as it is with the manners of the people, must have been cultivated by them long before the introduction of Arabian literature.

The more common terms for verse including rhyme, are سجع *sejâ* and سايى *sāyak*. Rhyme, it must be understood, is an essential part of every kind of metrical composition, blank verse being unknown to the Malays.

Their poetry may be divided into two species; the شعر *siâr* or *shiâr* (often pronounced *sāyer*), which they also name مدح *madah* eulogium, and نظم *nadlam* or *nazam* arrangement, and the ثنتن *pantun*, which is also named سلوك *selōka* stanza, from the Sanskrit. The former compositions have a fair claim to the denomination of poems, being usually of considerable length, and serious in point of style. The subjects are sometimes historical (as, for instance, a poem in my possession on the war between the king of *Manṅkāsar* and the Dutch, under the famous CORNELIS SPEELMAN), but are oftener romances, in which supernatural agency is a distinguished feature. Some of them contain panegyrics, and others an unconnected succession of moral reflexions, the burthen of which is the poet's complaint of the caprice and untowardness of fortune, the evils attendant on poverty, the unkind neglect of relations and friends, and above all, the difficulty of finding liberal patrons amongst the great. They are written in rhyming couplets, the lines of each couplet

couplet running lengthwise, with a point, small circle, or other mark to denote the interval, instead of being placed under each other, as in our poems; the page by this means exhibiting a double column.

The *pantun*, *selōka* or stanza, consisting of four short lines alternately rhyming, is sententious and epigrammatic; but its essential quality and that from whence it acquires its name, is a quaint *allusion*, by which it affects to express more than meets the ear. The first two lines of the quatrain are figurative, containing sometimes one, but oftener two unconnected images, whilst the latter two are moral, sentimental, or amorous, and we are led to expect that they should exemplify and constitute the application of the figurative part. They do so in some few instances, but in general the thought is wrapt in such obscurity, that not the faintest analogy between them can be traced, and we are even disposed to doubt whether any is intended or occurs otherwise than by chance. Yet (as DR. LEYDEN has observed) “ the Malays allege that the application of the image, maxim or similitude, is always accurate;” and this is in some measure evinced by the eager attention (surely not to be excited by mere nonsense) paid to the poetical contests which give birth to these, often extemporaneous, productions, and the applause bestowed upon such as, to the taste of the by-standers, contain the most witty and pointed allusions; for “ these *pantuns* (adds the same writer) the Malays often recite in alternate contest for several hours; the preceding *pantun* always furnishing the catchword to that which follows, until one of the parties be silenced or vanquished.”

With regard to the metre of their poetry, it appears to be regulated by the ear of the composer, rather than by rules previously established for his guidance, and is consequently subject to much licence in the disposition



disposition of the long and short, or, more properly, the accented and unaccented syllables. But notwithstanding this, a general similarity of cadence prevails throughout all poems of the same class, and the principles therefore on which the verse is constructed should not be considered as an hopeless subject of investigation.

Whether there may not be a variety in the measure of the شعر *siâr* or regular poems, I am not prepared to say, but as all those in my own collection are uniform in this respect, and as they also correspond with the specimens given by WERNDLY and LEYDEN, it may be concluded that any other measure is by no means common. The lines of which the couplets are formed consist at the least of eight syllables, the most perfect lines being those of nine and ten. Lines of eleven, twelve, and even of more syllables occur, but they are unpleasing to the ear, and seem to be the produce of necessity rather than of choice. These syllables resolve themselves into four metrical feet, with a pause after the second. Of the length and quality of the feet it is not so easy to judge as of their number, and the result of my analysis, I am aware, may not prove satisfactory to others. In order to place the subject in a point of view the most convenient for examination, a few lines shall be taken indiscriminately from a poem, and to these shall be subjoined a dissection of each in the usual metrical notation, here to be understood as representing accented and unaccented syllables.

لال برکات راج بٹساون	✽	کند استری یغ درماون
ایستق کند برماين کپوتن	✽	فُرٹ منچاري فربرون
فتري بٹسو منغرکات	✽	لال مپاهت سرت سکت
بایکله کند فُرٹ سکر	✽	اتق قلندق باوکن ساي

*Lālu ber-kāta rāja baṅṣāwan*

*Ka-pada istri iāng dermāwan*

*Isuk kakanda ber-mām ka-ūtan*

*Pergi men-chārī per-burū-an*

*Putrī bonḡsū menanḡur kāta*

*Lālu meniāhut serta suka*

*Bāik-lah kakanda pergi segra*

*Anak palandok bāwa'kan sāya*

“ Then said the illustrious king to his gracious consort, to-morrow we intend to take our sport in the forest, in pursuit of game. Upon hearing this, the eldest princess (he had married the seven daughters of his predecessor) joyfully replied, “ go without delay, my brother, and bring me a young fawn.”

The syllables of which these lines are composed may be thus noted, agreeably to the usual pronunciation of the words, and to their order as they are expressed in the European characters.

- |                |               |                |             |
|----------------|---------------|----------------|-------------|
| 1. — ◡ ◡ — ◡ . | — ◡ ◡ — ◡ .   | 2. ◡ — ◡ — ◡ . | — ◡ ◡ — ◡ . |
| 3. — ◡ ◡ — ◡ . | ◡ — ◡ ◡ — ◡ . | 4. — ◡ ◡ — ◡ . | — ◡ — ◡ .   |
| 5. — ◡ — ◡ .   | ◡ — ◡ — ◡ .   | 6. — ◡ ◡ — ◡ . | — ◡ — ◡ .   |
| 7. — ◡ ◡ — ◡ . | — ◡ — ◡ .     | 8. — ◡ ◡ — ◡ . | — ◡ ◡ — ◡ . |

From this analysis it appears that the metre may consist of the following feet: the dactyl (containing one long and two short syllables), the trochæus (one long and one short), and the amphibrachys (one long between two short), or, as the foot is not familiar in Latin verse, we may consider it as a trochæus preceded occasionally by a short syllable. The disposition of these feet in the line seems to be at the will of the composer, with this restriction only, that the syllable preceding the pause should not be accented. Let us now examine the foregoing lines by the test of the inferences here drawn.

The

The first contains a dactyl, a trochæus, the pause, a dactyl, and a trochæus; the second, an amphibrachys (or a trochæus preceded by a short syllable), a trochæus, the pause, a dactyl, and a trochæus; the third, a dactyl, a trochæus, the pause, an amphibrachys, and a second amphibrachys; the fourth, a dactyl, trochæus, the pause, and two trochæi; the fifth, two trochæi, the pause, an amphibrachys, and trochæus; the sixth, a dactyl, trochæus, the pause, and two trochæi; the seventh, a dactyl, trochæus, the pause, and two trochæi; the eighth, a dactyl, trochæus, the pause, a dactyl, and a trochæus. It is proper to observe, that WERNDLY summarily resolves the whole metre into feet consisting of a long and a short, and a short and a long syllable, or, into trochæi and iambi; but he does not demonstrate their aptitude by any scansion of the measure, and I have in vain endeavoured to reconcile them to the rhythmus or cadence of the lines, which is, however, in itself quite determinate, and not devoid of harmony. Its chief failure seems to be owing to the too frequent coincidence of the words with the metrical feet, both being commonly trochæi; for, in our poetry, the distinction between a rhythmical and a prosaic line, depends much upon the dividing the syllables of our words, which are also for the most part trochæi, by the contrary measure of the iambic feet of which our heroic verse is composed.

In the *pantuns*, although the four lines of which they consist are thrown into the form of a stanza by the alternate rhyming, the measure is most commonly the same with that of the *siâr* (but with a more frequent recurrence of double rhymes), as in the following examples :

اكن كود سلطان اسكندر	✽	كود قوته هيتم ككوت
تيدق بوله كات يث بنر	✽	ادند هيتم بايق چمبون

*Kūda*

## A GRAMMAR OF THE

*Kūda pūtih ētam kukū-nia*

*Akan kūda sultān iskander*

*Adenda ētam bāniak chumbū-nia*

*Tidak būlih kāta iang benar*

“ A white horse whose hoofs are black, is a horse for sultan *Iskander*. My love is dark, various are her blandishments, but she is incapable of speaking the truth.”

چریکن سای داون کمبوجہ	✽	کالو تون جالڻ دھول
ننتیکن سای دڻتوسرڻ	✽	کالو تون مات دھول

*Kālau tūan jālan daūlu*

*Charī-kan sāya dāun kambōja*

*Kālau tūan māti daūlu*

*Nantī-kan sāya de pintū surga*

“ If you precede me in walking, seek for me a leaf of the *kambōja*-flower (*plumeria obtusa*, planted about graves) ; if you should die before me, await my coming at the gate of heaven.”

لاڻ ٽٽورڻ د ماکڻ سميت	✽	بورغ ڦوته تربڻ کجائي
سرڻ د مان کيت منورت	✽	بيچ مات جنت هات

*Būrong pūtih terbang ka-jātī*

*Lāgi tutūr-nia de mākan sumut*

*Biji māta jantung āti*

*Surgu de-māna kīta menūrut*

“ A white bird flies to the teak-tree, chattering whilst it feeds on insects. Pupil of my eye, substance of my heart, to what heaven shall I follow thee ?”



برس مڪانن ڦڙاٽ	✽	بيلى ڪچل امڙاين ڪاين
تون سورڻ ڦليت هات	✽	تيدق برڦالڻ ڏي يڻ لائين
بيلى ڪچل امڙاين ڪاين	✽	بڪايوه ڪڦولو لورڻ
تيدقله برڦالڻ ڏي يڻ لائين	✽	اوجود ڏي تون سورڻ

*Bras makān-an perapāti*

*Bilik kechil ampāyan kāin*

*Tūan s'orang pulita āti*

*Tidak ber-pāling pada iang lāin*

*Bilik kechil ampāyan kāin*

*Be-kāyūh ka-pūlau lōrang*

*Tidak-lah ber-pāling pada iang lāin*

*Ujūd pada tūan s'orang*

“ Rice is the food of pigeons. A small chamber (serves) for a wardrobe. You alone are the lamp of my heart, to no other shall I direct my view. A small chamber (serves) for a wardrobe. Row the boat to *pulo Lorang*. To no other shall I direct my view, existence being with thee alone.”

The fancy and talents of a poet might perhaps embody these rhapsodies with connected sense, but in a prosaical garb they can only expect to be noticed for their singularity. Their measure, which is our present object, will be found to embrace the same number and description of feet as those lines which have been already analysed. Some variety in the number, length, and arrangement of the lines in a stanza may be occasionally met with, but they should rather be considered as the irregular productions of poetical license, than as constituting different species of the *pantun*. Such, for instance, is one of eight lines, in which the first

M m

rhymes

rhymes with the fifth, the second with the sixth, the third with the seventh, and the fourth with the eighth.

To those who cannot read the Malayan words with sufficient fluency to judge of the measure, will acquire no inadequate idea of it, as well as of the cadence, from the following doggerel stanza, altered from the well-known original, for the purpose of exemplifying the weak syllable at the end of every line.

Mīld Ār | cādīāns | ēvēr | blōōmīng,  
 Nīghtly | slūmberīng | o'ēr yōūr | cāt̃t̃le,  
 Sēē | m̄y īg | nōblē | dāys cōn | sūmīng  
 Fār | dīstānt | frōm thē | fīēlds ōf | bāt̃t̃le.

### *Of Rhyme.*

It remains now to make a few observations on the subject of rhyme, esteemed a necessary part of the constructure of Malayan verse. Whatever advantages may attend its use in other languages (and though difficult to account for, its pleasing effect can scarcely be denied), they are here much weakened by the circumstance of the lines terminating with unaccented syllables, and its being held sufficient that in these alone (especially in serious poems) the resemblance of sound should take place, without any regard to the preceding accented syllables of the same words. The rules of this art, as of many others, are theoretically borrowed from the Arabian poetry, but as the words of that copious and energetic language, as well as of the Persian, frequently end with a strong syllable, those rules have no practical application to Malayan verse.

The rhymes most frequently occurring are those of the short or supplementary vowels, with which so large a proportion of the words conclude

clude (and to which may in no small degree be attributed the softness of the tongue), without any regard to the preceding consonant. We accordingly find the word کات *kāta* (or more properly its final letter) rhyming with دي *diya*, سكت *suka* with مات *māta*, بيل *bīla* with تان *tānia*, or any other words terminating in the vowel *fat-hah* or even in *l*, which, although long in that position, would not be therefore accented. So also the word سكال *sakāli* rhymes with هات *āti*, بوم *būmi* with جاد *jādi*, as well as with فترې *putrī*, استري *istrī*, تالي *tālī*, and any syllable ending with كسره *kesrah* or with ي. And in like manner the word دول *ūlu* rhymes with دهول *daūlu*, لال *lālu*, تمو *temū*, ادو *adū*, and all syllables ending with *dammah* or with *و*.

When the rhyme is between syllables ending with a consonant (rendered mute by *jezm*) there must be an accordance not only of the final consonants but of the preceding short vowels, as in دارت *dārat* and ثغكت *panīḡkat*, تون *tūan* and هوتن *ūtan*, تيته *tītah* and سوسه *sūsah*, ابغ *abang* and كنغ *kanang*; nor is the rhyme thought to be vitiated when by the accordance of the first consonant as well as of the vowel and the final consonant, an identity instead of a likeness is produced between the terminating syllables, as in the case of جال *jālan* and بول *būlan*, كسكاتن *ka-sukāt-an* and سلاتن *salātan*, كورس *kūrus* and هارس *hārus*, كمبغ *kambang* and تمبغ *tambang*. This last, according to our own rules, would be considered as a perfect double rhyme, and such occur very frequently in the *pantuns*, giving fluency and vivacity to their lines, but the coincidence of the penultimate syllables is not deemed requisite even in those, and in the more extended compositions is rarely to be found.

It must be allowed that when we examine the rhymes of the most correct Malayan poetry, many irregularities or deviations from what may be regarded as the general laws, are discoverable; such as words  
being

being made to rhyme with the same word both in sense and sound; others, to rhyme to the eye instead of the ear, as هاري *ārī* with ناکي *pākei*, اورڻ *ōrang* with کورڻ *kūrong*; short syllables, with long ones both in quantity and accent, as تولڻ *tōlong* with گدوڻ *gadōng*, هوتن *ūtan* with شيطان *sctān*; words ending with ر *r* or with م *m*, to rhyme with those ending in ل *l* or with ن *n*—but in the earlier days of our own poetry were not offences as great as these committed and overlooked, and how many ages of progressive refinement did it not require to bring our metre and our rhyme to their present state of comparative correctness?

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In order to enable the learner to apply the foregoing rules and observations to the practice of the language more fully than he could have the means of doing from the occasional short examples given in the course of the Grammar, and to supply in some degree the want of books printed in the Malayan character, as well as the scarcity of manuscripts in any other hands than those of the natives, I have judged it indispensably necessary to subjoin for his use, a PRAXIS, consisting of extracts from several of their works, both in prose and verse, which will serve to exercise and promote the skill he may have acquired, until opportunities are afforded him of having access to more ample and more original sources of information.

## PRAXIS.



## P R A X I S.

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### Letter from the King of *Tranḡḡānu* to Capt. FRANCIS LIGHT of *Pūlo Pīnang*.

ښو اېن ورقة الاخلاص ښخ تربت درفد فواد الزکيه يائيت درفد فادک سري السلطان منصور  
 رعاية شاه ښخ دياتس تخت کرجان عالم نکري ترښگانو دار السلام بارغ د سميکن توهن  
 رب العباد اقاله کيران کفد فيهن صحابت کيت دان ککاسه کيت گورندور ټولو ټينغ ښخ اد  
 دش استراحت دان صبحت دان عافيه دالم دايره کنتور کمفني اغکرس سرت ممغ ټرنه  
 ښخ مشبور ورتان دياتس اش دان دباوه اش گائنه ټرکاسه لاک بجقسان دان ستيون دان  
 بدبمان دان ترلال عارف قد حال ممرنټيکن ټکرجان صحابت دان تولن دباوه اش دان  
 لاک ټکه ستياک سرت ممفياي قراغي ښخ له مېت قد حال ملکوکن برکاسهکسيين تولغ  
 منولغ قد سکلين رجراج دان اورغ بسرا دان بارغ د نمبه توهن الله ټکعت درجت سرت براوله  
 که کيسارن دان کمليان سلامتلمان دان لاک دفتجټکن الله عمراسيان دالم دنيا دان سلامتکن  
 الله درفد سکل ماريباي سلاک اد حياة زمانن وبعده بارغ مفهوم کيران صحابت کيت اداله  
 کيت مپوره سيد عبدالله دان نخود باو ټرک کنکري کلغ ممباو کچي کيت اټيل د  
 سلامتکن الله سمي کټولو ټينغ هندقله صحابت کيت تولغ اکن دي قد بارغ نسوات حال  
 احوالن کسکيتن دان کسکارن قد سکلين ټرکاران سرت صحابت کيت سورة اکندي برلاير دش  
 سگران کفد اول موسم مک تياداله نسوات چندر مات هپاله کاي هالس سهلي اکن صحابت  
 کيت دټربوت سورت اېن قد ليم بلس هاري بولن صفر قد هاري احد قد سنه ١٢٠٠

“ Whereas this friendly epistle, having its source in a pure mind, comes  
 from his gracious majesty Sultan *Mansūr Riāyat Shāh* who is seated on  
 the royal throne of the kingdom of *Tranḡḡānū*, the abode of peace ;

N n

and

and may the Almighty Lord cause it to reach the hand of our friend and favourite, the Governor of *Pūlo Pīnang*, who, in the enjoyment of tranquillity, friendship, and health, resides within the territory of the English Company, and exercises the functions of a government renowned throughout the Eastern and the Western countries; who is valiant, powerful, discreet, faithful, intelligent, and wise in managing the concerns of his friends and connexions in these parts; who is endowed with firmness and constancy, and at the same time manifests a mild and gentle nature in his transactions of reciprocal kindness and accommodation with all the (neighbouring) princes and chiefs. May God increase his rank and honours; may he bestow upon him fame, consequence, and glory; may he bless him in this world with length of life, and protect him from every kind of danger and mischief unto the last period of his existence. Furthermore, be it known to our friend, that we have directed *Seiyid Abdallah* and *Nakhoda Bawa* to proceed to the country of *Kling* (coast of Coromandel) to bring away a ketch-rigged vessel belonging to us. When, through the favour of God, it shall arrive at *Pūlo Pīnang*, we beg of our friend to furnish assistance to those persons in all their concerns of business, and especially in case of sickness and difficulties, and also to give orders for their sailing immediately upon the change of the monsoon. There is nothing whatever that we can present to our friend as a token of remembrance, excepting a piece of fine calico. This letter is written on the 15th day of the month *Safar*, being the first of the week, in the year (of the *hejrah*) 1200 (an. Ch. 1785)."

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## Extract of a Letter from the SAME to the SAME.

وبعدہ بارغ مفہوم کیران صحابت کیت مک ادا لہ سورغ اشکرس برنام کفیت کلک داتغ  
 در بنگال ممباو کفل کچل دو تیغ مک دیان ممباو سورہ در د راج بنگال کفد کیت مک  
 کیت سمبتلہ سورہ ایت دغن استعداد سورہ رجراج یغ بسر ۲ سرت ببراف کسکان دان  
 کرضان مک ترسبت ددالم سورہ ایت سورہ تولغ اکن کفیت کلک ایت مک کیتفون  
 تولغلہ اکن دی قد بارغ سسوات حال احوال اد ببراف ہاری مک دیان فنت کفد کیت  
 ہندق ماسقن کفلن ایت کدالم سوغی ترغڈانو ہندق دباکیکن کارن کفلن ایت کنا کارغ  
 دلاوت بنگال دروسق تمباٹ کفل ایت دہکینلہ کنان کفد کیت مک کیت فون بنرکولہ  
 سورہ ماسق کدالم سوغی مک سودہ ای ماسق کدالم سوغی اد ببراف ہاری مک دیان  
 منچوری برجول افین کفد اورغ ترغڈانو لاین در د سوداگر کیت مک باپقن افین یغ دجولن  
 ایت انم فنی مک دتریمان ہرٹ افین ایت لاد دان امس مک کمیدین کیت فون تاهولہ  
 دیان برجول ایت لاٹ کفلن ددالم سوغی مک اورغ یغ ممبلی افین ایتفون کیت سورہ  
 باو مک اورغیت تاجتکن کفد کفیت کلک ایت کارن ای سالہ برپوت تقصیر یغ بسر دالم  
 نگری کیت مک کیت ہندق حکمکن اتسن مک حال دی ممباکی بندیر اشکرس سرت  
 ممباو سورت در د راج بنگال مک سبب ایتولہ مک کیت تیاد فرپوت سسوات اتسن کارن  
 کیت ساغت مالو اکن راج بنگال مک سکارغ ہندقلہ صحابت کیت بری فرٹ سورت اکن  
 راج بنگال جاغن دبری دیان ماری کترغڈانو سکا ۲ احوال انیلہ کیت پتاکن کفد صحابت  
 کیت

“ Moreover we desire it to be known to our friend that an English Captain named C., commanding a small ship with two masts, arrived here from Bengal, bringing a letter from the *rāja* (Governor) of Bengal addressed to Us, which we received with all the ceremony and respect due to letters from great princes, as well as with much pleasure and satisfaction. This letter expressed a desire that we should render assistance to the Captain, which was accordingly complied with in every particular.

Some

Some days after his arrival he requested permission from us to bring his vessel into the river of *Tranṅgānū*, in order to repair some damage her copper had sustained by striking on a rock in the Bay of Bengal. Such was his statement to us, and we, believing it a just one, allowed him to enter the river ; but he had not been long there when he began, clandestinely, to sell opium to inhabitants of the place, other than our authorised trader. The quantity sold was six chests, for which he received payment in pepper and gold. This transaction coming to our knowledge whilst the vessel was still in the river, we caused the people who had purchased the opium to be brought before us, and these pointed to Captain C. (as the vender). Being herein guilty of a serious offence within our realm, it was our design to inflict a punishment upon him ; but from the consideration of his being under the English colours, together with his having brought a letter from the *rāja* of Bengal, we refrained from doing any thing whatever to him. As it respects the *rāja* of Bengal we feel much delicacy, and now request that our friend will dispatch a letter to him on the subject, in order that he may never allow that Captain to come again to *Tranṅgānū*. Such is the business we have to make known to our friend." (It may be presumed that the letter in the Governor's name was an imposition.)

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Letter from *Sūdāgar Nasr-eddīn* to Captain LIGHT.

بھو این سورۃ درقد ہمب داتو سوداگر نصر الدین دنکری ترغکانو بارغ دواصلکن توھن خالق  
 العالم کفد حضرة داتو گورندور بیغ ممکث فرنتہ دالم دایرہ قولو فیئغ سرت برولہ کبسارن دان  
 کسناغن سلاکث اد حیاة زمانن وبعده بارغ معلوم کیران حضرة داتو جکلو جاد بنر کفد داتو  
 ک



مک ادا له همب داتو ښت بلیکن کډل سمود یخ بهارو یخ عمره دوتا هن اتو تیځ تاهن  
 کډل یخ بایک یخ بوله موت تغه اءمئت ریب ټیکل تناف داتو سپاڅت مستر فرلي سپاڅت  
 همب داتو سپاڅت دان لاڅت جک بوله مستر فرلي بوبه اورغ لوت یخ بایک سرت دش  
 الت سقرت کډل فرغ سبب ټون مک همب داتو کهنداکي یخ دمکین ایت کارن ډد زمان  
 ابن لوتن سبله تیمر این ساعتله چمرن سبب ایتوله همب داتو کهنداکي الت یخ بایک کارن  
 عادة اورغ ملايو داتو ټون لبه معلوم مک درډد حال کډل ایت جک سمځي کترغځانو  
 انشاالله تعالي همب داتو سندیري هندق برلایر ټرځت کسبله تانه برني مک هندق مستر فرلي  
 موتک دځاځن کاین بارغ اءمئت لیم ټوله ریب روځیه بارغ اءمئت راتس ټتي افین ټتنا  
 مک اکن حال دځاځن ایت بوله همب داتو بایر دالم سراتس تیځ ټوله دش هرځت تیځ  
 راتس تیځ ټوله لیم ریل سځتي مک اټیل سمځي کډل ایت کترغځانو مان دځاځن یخ بوله  
 جول دترغځانو همب داتو امیل دان مان یخ تیاد بوله جول دباو برلایر دان لاڅت مان اد  
 دځاځن یخ ځد همب داتو بوله همب موتک دکډل ایت مک درډد حال دځاځن ایتځون  
 دباو جول کسبله تانه برني جوک مک اکن حال لباډ ایتځون دپاڅت تیځ مک ځد  
 فکیرن همب داتو ترله انتغ درډد ټرځت کنځري چین درډد هرځت لاد دان تیمه لبه بایک  
 جوالن دترغځانو درځولو ټینغ جک جاد بچار این ښت داتو بري ټرځت سورة اکن مستر فرلي  
 ښت مستر فرلي جدیدن کځیتن دالم کډل ایت اکن کځیتن کرتیځي کارن اي بوله جاد برچار  
 دش همب داتو دان سځل خبر ټرنیځان سځل نځري ایت یخ هندق ټرځت ایت سدهله  
 همب داتو خبرکن ځد کځیتن کرنیځي دان لاڅت سقرت افین جک همب داتو باو کسبله  
 تانه برني ایت ځد کیر ۲ همب داتو بوله جول دش هرځت اءمئت راتس ریل مک اټیل سده  
 برنیاڅت سبله تانه برني ټولغ کترغځانو مک اټیل سده برلایر سځل کډل ټرځت کچین مک مان  
 دځاځن یخ تځگل سقرت لاد دان تیمه بوله موت باو کځیځال جاد دو تیځت کالي انتغ دالم  
 ساتو موسم ددالم ایتځون لبه معلوم داتو جکلو سده جاد بنر ځد داتو مک هندکله داتو بري  
 ټرځت سورة اکن مستر فرلي بوله دش سځران سځیاکن سمنتار سمځي کځیتن کرنیځي تمت  
 الکلام دځربوت سورة ځد انم لیکر هاري بولن محرم ځد سنه ۱۲۰۶

“ Whereas this letter comes from me *Dātu Sūdāgar Nasr-eddīn*, of  
*Tranḡgānū*, and may the Lord who created the world cause it to reach  
 O o the

the presence of his honour the Governour who holds the chief command within the territory of *Pūlo Pīnang*, bestowing upon him dignity and happiness to the latest period of his life. Moreover, be it known, I pray, to his honour, that if it be agreeable to him, it is my request that he should make the purchase of a ship. She should be a new one, about two or three years old, of good qualities, and capable of loading about three thousand five hundred *pīkul*. It is proposed that his honour should take one third share, Mr. F. one third, and myself one third. It is further desirable that Mr. F. should provide a good crew for her, and stores such as are proper for a ship of war. My reason for making a point of this is, that at the present time the seas to the eastward are extremely foul (much infested with pirates), which renders good ammunition essential; for the practices of the Malays are well known to his honour. Now with respect to the ship if, with the blessing of God, she arrives in safety at *Tranḡgānū*, it is my intention to embark on her myself, and proceed with her to the other side (eastward) of the land of BORNEO. Mr. F. should lade on her an investment of cloths to the amount of about four or five thousand rupihs, and about four hundred chests of Patna opium. On these goods I am willing to pay a premium of thirty per cent., valuing the opium at three hundred and thirty-five dollars the chest. Upon the ship's arrival here I shall take out of her such articles as will sell in the *Tranḡgānū* market, and such as are not suited to it, I shall take with me on the voyage. Beside these I shall lade on the vessel the goods I may have on hand. Now as to the profit that may be obtained on the goods carried to the eastward for sale, it may be shared amongst the three. This plan, in my opinion will be more advantageous than that of proceeding to China, as pepper and  
tin

tin fetch a better price at *Tranġgānū* than at *Pūlo Pīnang*. (The force of this argument is not obvious.) If these proposals should meet with his honour's approbation, I beg he will write to Mr. F. requesting him to put Captain CARNEGIE into the command of the ship, he being a person with whom I can converse, and to whom I have already communicated every information respecting the trade at all those places which we now propose to visit. With regard to the opium I may carry to the eastward, I think it will fetch four hundred dollars the chest. When the trading voyage to the eastward has been completed, and the ship returns to *Tranġgānū*, those articles of produce, such as pepper and tin, that may remain on hand after the sailing of all the vessels (of the season) for China, can be shipped for Bengal; and thus two or three profits may be made in the course of the one year; as his honour well understands. He should, if he approves of it, dispatch a letter to Mr. F. in order that he may immediately take the necessary steps against the arrival of Captain CARNEGIE. Finis. Written on the twenty-sixth day of the month *Muharram* in the year 1206 (1791)."

Extract of a Letter from the King of *Tranġgānū* to the SAME.

مک ادا له کیت میتاکن کفد انق کیت درفد حال سوداگر نصرالدين تله کمبليله کر حمت  
الله در نگرې یغ فنا کنگرې یغ بقا مک سبب کمیتین ایت سده کیت برې فرک سورة  
برجالن دارت کفد فیق انق کیت مک کیتون ساعتله مشغول هات سرت کسوساهن دش  
فرچنتان سبب مات سوداگر ایت دمکینله سده حال سوداگر برلاکو حکم الله اتس ایتوله  
کیت پتاکن کفد انق کیت شهیدان مک درفد حال انق کیت جاشته داوپیکن بارغ سسوات  
فکر جان بکمان قد زمان سوداگر دمکینله انق کیت کرجاکن سرت تولغ منولغ انتار کدو فیق  
قد

قد بارغ سسوات حاجت سرت سوره برسروهن تپاد برکشتوسن کارن ترغگانو دان ثولو ئینغ  
جاد ساتو

“ We have now to communicate to our son the event of *Sūdāgar Nasr-eddīn's* return to the Divinity, leaving a transitory world for one that is eternal. Upon the occasion of his death we had already forwarded an express by land (across the peninsula) describing, for the information of our son, the trouble and affliction into which we have been thrown by this visitation of Divine Providence. With respect to the concerns of our son, let not his loss make an alteration in any one transaction, but (on the contrary) let us proceed in the same path of reciprocal accommodation on every needful occasion, with frequent and uninterrupted exchanges of communication; for *Traṅggānū* and *Pūlo Pīnang* should be considered as one.”

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Extract of a Letter from *Sūdāgar Priya* a relation of *Sūdāgar Nasr-eddīn*.

بارغ معلوم کیران حضرة ککند مک درقد حال ادند برلایر درقد ثولو ئینغ ثرگ کثیرک مک  
سمثی کثیرک مودقله ادند کا'ولون مک سمثی ادند کا'ولو ئیرک ایت برجالله ادند تورن  
کا'ولو قاهغ اد کیرا<sup>۲</sup> دوبولن دجالن دالم هوتن رمبا مک دشن تولغ الله سمثیله ادند کفاهغ  
مک سرت ادند سمثی کفاهغ مک ادند منغرله خبر ککند ایت سوداگر نصرالدین سده  
کمال کرحة الله مک سرت ادند منغر خبر ایت تربغله ارواح ادند درقد ساعت فرچنتان  
دان کدکان مک اف بوله بوت سده انتغ نصیب دمکینله سده تقدیر الله ملکوکن اتس  
همبان مک برلایرله ادند درقاهغ کترغگانو مک سرت سمثیله ادند کترغگانو برتمبه<sup>۲</sup> فرچنتان  
ادند ملیهتکن سگل انتغ<sup>۲</sup> ککند ایت سده حان یتیم دان ملیهتکن روعه تعمکل کفغ مک  
سگل



سکل هرت بندان ٿون هابس د اشکت اورغ باو ماسق کدالم دان ٿکاین انق ۲ ککند ٿون هابس دامبل اورغ باو ماسق کدالم دان سکل انق ۲ کنچي هابس باو ددالم مک سمي ادد ٿون تیداله دٿولکن اورغ سسوات ٿون کثد ادد هٿک یغ دٿرتون سورهن ادد برنیاک جول بلي تناث بارغ سسوات دگاشن هندق دکلورکن در گدوغ ٿرٿ بري تاه کدالم مک دانغ اورغ دردالم ممباو انق کنچي ممبوک گدوغ مک حال ادد این دوت اورغ انتار ٿرجاي دشن تباد سده انتغ دمکین ایت تناث انشا الله تعالی فد موسم این ادد مموهن جوک کباوه دلي یغ دٿرتون هندق ٿولغ مٿادف بند دان ککند سکلین دٿرتون سورة فد ممیلن لیکرهاري بوان محرم ثد سنه ۱۲۰۷

“ Be it known to my respected elder brother that I sailed from *Pūlo Pīnang* and proceeded to *Pērak*, and upon my arrival there travelled into the interior country, and from thence descended into the country inland of *Pāhang* (on the eastern side of the peninsula). My journey for about two months lay through the woods, but, by the assistance of God, I at length reached *Pāhang*. When I arrived there I heard for the first time the intelligence that my elder brother, *Sūdāgar Nasreddīn*, had been received back to the mercy of God. From excess of affliction my soul seemed to take its flight. But what help was there for it? Such was to be his fate, and the decree of the Divinity was executed upon his servant. I then sailed from *Pāhang* for *Tranḡgānū*, and upon my arrival there my grief was augmented on beholding all the children of my departed brother left as orphans, his house standing empty, and all his goods and effects carried off and lodged in the palace. Even the wearing apparel of his children had been in like manner conveyed to the palace, as were all his keys. Upon my appearance (although the legal representative of the deceased) not one article was

restored; but only his Majesty gave orders that I should take the trade into my hands and buy and sell (as usual); but every piece of goods I might wish to draw from the warehouse must be made known at the palace, when the keys are to be brought, and the doors opened by a person sent for that purpose. This conduct towards me is that of half confidence and half distrust. Such is my present state; but by the blessing of God Almighty I intend in the course of this season to request his Majesty's leave to retire, and to return to the presence of my mother and all my brothers. Written on the twenty-ninth day of the month *Muharram*, in the year 1207 (1792)." (The king, whose agent he was, having undertaken to make good all his mercantile engagements, judged it necessary to secure the property. What relates to the family, if correct, derogates from his character for justice; but the circumstances may be exaggerated.)

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Extract of a Letter from the King of *Pērak* to Captain LIGHT.

شهيدان ادثون اكن حال گورندور هندق بياس دشن كيت اين ترلالوله كسكان كيت سرت  
 دشن بنرن قد هات كيت ادثون قد نكري فيرق اين اداله امقام فرمقون يځ ايلن رفان تتاف  
 سځځه فون ايلن اد قول لكين مك لكين ايت ترلال چمبورونن دالم قد ايتثون اد قول  
 اورځ برځندق اكن فرمقون ايت مك اي ايت ترلال سځ تتاف لكين ايت ترلال است  
 كرس افاله ديان فرمقون ايت مك نكري فيرق فون ديكين ايتله مك هندقله گورندور  
 بايځ ۲ بچار ادثون يځ كرس ايت گورندورله يځ لبه تاد اكن فرنتځن ايت كمدين درقد ايت  
 اكن حال اورځ بسر سورځ بيار دانځ دربعځال ايت مځندكي بڼه ساځو فوهنن يځ كچل ۲  
 ايت هندق باو فرځ تانم كځځال اوله كارن دځولوځينځ تباد بڼه ايت مك كهندق ايت  
 لاځ

لاڳت تڻه ڪيت مڃراڪن مڪڻ ددالم نڱري ڦيرڻ ڦون ماهر ڦول ٻنه ساڳو ايت دان تانه  
تمثت ٻنه انق. ساڳو ايتئون ماهر جوڳ ترسورة قد توجه هاري بولن شوال هاري ائين  
سنه ۱۲۰۱

“ With respect to the Governour’s overtures for a friendly intercourse with us, we are much gratified by them, and sincerely desire his friendship; but the circumstances of this country of *Pērak* may be compared to those of a beautiful woman, who, beautiful as she is, has a husband, and that husband happens to be extremely jealous. There is a person, however, who notwithstanding this pays addresses to her. She is enamoured, but the husband is violently severe. What the situation of the woman is, such is that of the country of *Pērak*. The Governour wishes to be on terms of intimacy, but the person whose severity is to be apprehended is well known to him. Furthermore, with respect to the gentleman lately arrived from Bengal, who desires to be furnished with young seedlings of the *Sago* tree, in order to his taking them back with him and planting them in Bengal; such not being procurable at *Pūlo Pīnang*; our attention has been directed to the Governour’s wish, but these plants are very scarce in the country of *Pērak*, and the soil where they grow very dear. Written on the seventh day of the month *Sawāl*, being Monday, in the year 1201 (1787).”

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Letter from the King of *Silāṅgūr* (Salangore) to the GOVERNOUR  
GENERAL of BENGAL.

بهواين سورة تولى سرت اخلاص يائيت دردد حضرة مولان فادڪت سري سلطان ابراهيم خليفه  
المومنين

المومنين يبع سمايم دياتس محت سغكسان كرجان ددالم دايرة بندر نكري سلاغور دارالخصوص  
 بارغ دسميكن توهن سرو سكلين عالم اقاله كيران دانغ كغد صحبت كيت جنددل يبع  
 ممرنپكن ددالم بندر نكري بنگال سرت دغن تلق رنتون اباله يبع ستيون بجقسان لاك موو  
 كغد سكل فقير مسكين دان ممليراكن سكل دانغ يبع فرگ دانغ اداله سوقام سفوهن كايو  
 يبع بسر دغه فادغ لاك رندغ داهنن لاك هروم باو بغان دغن لذة راس بوهن ايتوله تمثت  
 فرنووغن سكل همد الله مغييلكن لافر دهكان وبعده درغد ايت مك اداله كيت ملايكن  
 سكه قرطس كغد صحبت كيت ميپاكن حال سقرت سورة كيت دهول سوات خبر قون  
 تيداله كيت دافت شيدان بارغ تاهو كيران صحبت كيت جكلو اد كاسه سايع كغد نكري  
 سلاغور مليكن كيت فنتاله سوله ان كغد صحبت كيت بندير كمثني اشكرس سرت دغن  
 فاسن ايتوله اكن تند كيت بر صحبت دان لاك سقرت مان يبع كلور ددالم نكري سلاغور اين  
 سقرت تيمه دان لاد دان ليلن دان روتن سكلينن ايت كيت بريكن كغد صحبت كيت دغن  
 مسوچ ۲ هات سبب ايتوله مك كيت فريوتكن سورة فرججين اين ييو سغه دغن پتان  
 مك اداله چف كيت دياتس قرطس اين ترسورة دياتس بوكت سلاغور كغد امثت هاري بولن  
 صفر كغد هاري اربع وقت جام فوكل تيگ تاريخ سنة ۱۲۰۰

“ Whereas this sincere and friendly epistle comes from the presence of *Mūlāna Paduka Srī Sultān Ibrahīm* the *khalif* of the Faithful, who holds his court seated on the royal throne of the kingdom and trading city of *Silāṅgūr*, the abode of propriety; and may the Lord of all worlds cause it to reach in safety the hands of our friend the General who governs the port and country of Bengal, together with all its bays and coasts; who is faithful and wise, liberal to the poor and needy, and who affords protection to all merchants arriving and departing; who resembles a lofty tree in the midst of a plain, the branches of which are shady, the scent of its blossoms fragrant, and its fruit pleasant to the taste; beneath which the servants of God find shelter, satisfy their hunger, and assuage their thirst. Furthermore we transmit this leaf of paper



paper to our friend to make known to him that of our former letter we have not hitherto received any acknowledgement whatever, and also to state our desire, that if he has any favourable regard for this country of *Silāṅgūr*, he will, as soon as possible, supply us with the Company's colours, and the necessary instructions, as a token of our mutual friendship; and with respect to the export produce of this country, such as tin, pepper, wax, and canes, all of these we offer to our friend with perfect good will. For that purpose it is we write the present, as an engagement (on our part), and to give it the more validity affix our seal to the paper. Written on the hill of *Silāṅgūr*, the fourth day of the month *Safar*, being Wednesday, at three o'clock, in the year 1200 (1785)."

Extract of a Letter from the King of *Silāṅgūr* to Captain LIGHT.

يايت درؤد حضرة دلي يځ دڤرتون يځ سمايم دياتس بوكت سلاڤور . . . . . كمدين درؤد  
ايت اكن حال شرت سورة درؤد صحبت كيت يځ ترسبتله ددالمن جكلو كيت ماسق بچار  
راج اچه جاد موسيله سكل اورځ اچه فون كچل هات كؤد كيت سكارځ مناله بوله كيت كتاك  
بگيت بگين كارن ديان فون سك دشن دي فون نكري مناله بوله كيتورځ دسبله تيمر  
اين كتيوي دشن ديثون نكري سرت دشن رعيتن دشن فرنيتن سكارځ جكلو كيت مروسقن  
اورځ اچه اتو مميوت خيانه كؤدان بوليله اورځ كچل هات كؤد كيت سكارځ سواتقون تيان  
اف قربواتن كيت كؤد اورځ ۲ اچه ترسورة كؤد انم هاري بولن محرم هاري اثنين وقت فوكل  
سؤله سيځ هاري تاريخ سنة ۱۲۰۲

" That is to say, from his Majesty who reigneth and holds his court on the hill of *Silāṅgūr*. . . . . Furthermore, with regard to what is mentioned in the letter from our friend; should we interfere in the con-

cerns of the King of *Achin*, we must give umbrage to the people of that place, and occasion them to harbour resentment against us. With what propriety can we say to them "do so" or "do so," seeing that they have a right to act as they please in the affairs of their own country? How can people, situated as we are to the eastward, understand what relates to that country, its subjects, and its government? Were we now to do any open injury to the Achinese or to act with treachery towards them, they would owe us a grudge; and at this time there is no matter of discussion between us and the people of *Achin*. Written on the sixth day of the month *Muharram*, being Monday, at ten o'clock in the forenoon, in the year 1202 (1787)."

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Extract of a Letter from the SAME to the SAME.

مک ادا له کیت مپورهکن گوروخطیب نمان برتیث اورغ مندافتکن صحبت کیت دان  
جکلو اد موده ان بوله صحبت کیت تولغ بچراکن تمغاغن کغد کفل کارن دیان اورغ هندق  
فرث نایک حج دغن سبوله ان صحبت کیت تولغن کغد لپی یغ برتیث ایت سغای بوله  
سکرای دافت تمغاغن کغد موسم این جوگ جکلو اد کفل اغکرس فرث کجوده اتو کموفا منتق  
تولغ منمغکن دی جکلو تیاد کفل فرث کجوده اتو کموفا مسکی کفل فرث ککوچ سرت  
دغن کیت منتق فلهاکن دی کغد صحبت کیت بایک ۲ شبدان هندقله بری دغن تافق  
تاغن صحبت کیت اکن جاد تند بارغ دمان دی برتمو دغن اورغ اغکرس دافتله دتولغن  
اکن دی درغد سبب دلینتن تافق تاغن صحبت کیت سغای جاغن دی مناون سکنت نذری  
کارن دی ککوراغن درغد بلنجان ۱۲۰۶

"We have directed a person whose name is *Gūrū Khatīb*, with two persons in his company, to present themselves to our friend, in order that

that if it can be conveniently done, our friend may afford his assistance in providing them with a passage on board of a ship; it being their intention to proceed on the pilgrimage (to *Mecca*); and if possible, in expediting the departure of these three Priests, so that they may save the monsoon. Should there be an English vessel bound to *Juddah* or to *Mokha*, we request our friend to accommodate them with a passage on her; or if not bound to those places, on a vessel going even so far as *Cochin*. We likewise request that he will cause good care to be taken of them; and moreover that he will furnish them with a document under his hand, to serve them as a token in case of meeting with any Englishmen, who may assist them in consequence of seeing our friend's signature, and prevent them from experiencing a long detention at every port, for which their supplies would be inadequate. 1206 (1791)." (Applications of this nature occur very frequently, and may be considered as a proof how little of religious bigotry subsists amongst these Mahometans, who give the preference to an European vessel for the conveyance of their pilgrims.)

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Letter from the King of *Johor* and *Pahang* to the SAME.

يَا أَيُّهَا دُرُودُ فَادِكُ سَرِي سُلْطَانِ مُحَمَّدٍ رَعَايَةِ شَاهِ يَغْ مَمْقَايِ تَحْتِ كَرَجَانِ نَغْرِي جَوَهَرِ  
 دَانِ فَيْغْ دَغْنِ سَكُلِ دَايِرَةِ تَعْلُقْنِ . . . . . دَانِ جِكْلُو مَنجَادِ ثَانِتِ كَقْدِ صَحْبِتِ كَيْتِ  
 مَنْتَا سَمْتِيكِنِ كَقْدِ تُونِ جَنْدِرَالِ يَغْ دَبْغَالِ سَوْرَةِ كَيْتِ اِيْنِ مَمْتَاكِنِ يَهُو اِدَالِهْ كَمَشْنِي وَلَنْدِ  
 مَلْعُكْرِ رِيُو هَنْدَقِ مَغَالِيكِنِ اَوْرَغْ بُوْكُسْ دَانِ هَنْدَقِ مَشْعَكْتِ رَاچِ مَلَايُو مَكْتِ دَغْنِ تَقْدِيرِ اِلَهِ  
 تَعَالِي اِتْسِ هَمْبَانِ مَكْتِ اَوْرَغْ بُوْكُسْ فُونِ اِلِهْ دَلْعُكْرِ اَوْلِهْ جَاكُفْ فَيْتَرِ فَنِ بَرَامِ كَمَنْدَانِ مَكْتِ  
 اَوْرَغْ بُوْكُسْ فُونِ هَابِسِ لَارِي اَنْدَرِ دَرْدَالِمِ رِيُو اِيْتِ مَكْتِ تَغْكَلَلِهْ كَيْتِ سَكُلِ اَوْرَغْ مَلَايُو دَالِمِ  
 رِيُو

ريو مک دثريو تله فرجنجين اوله فن برام دشن کيت دان سگل راج ۲ ييغ ددالم ريو برسورة سوراتن انتار کدوان ستله سده فوتس وتد فرجنجين مک اي فون فولخ کبتوي کمدين درفد ايت مک داتغله اورغ ولند لاین ييغ برنام فيتر رودي دودق ددالم ريو مک سگل فرجنجين کيت دشن سگل راج ۲ ايتتون داويش مک ددالم انتار ايت اورغ ايلانون فون داتغ کريو دشن فرنته الله نكري ريو فون هابسله روسق دان اورغ ولند فون لاري فولخ کملاک مک ايتوله کيت ميپاکن کغد صحبت کيت فرمنتان کيت بوله مپميشکن کغد تون جندرال ييغ ديشگل جکلو اد کيت فون ساله کغد کمفني ولند مليکن تون جندرال ساليکن کيت دان جکلو اد کبنارن کيت مليکن کيت منتا تولخ کغد تون جندرال ديريکن کيت اتس جالي ييغ بنر کارن تياک تمثت فترائن کيت لاث مليکن کغد کمفني اشگرس کارن کغد زمان اين کمفني اشگرسله ييغ مشهور در نكري اتس اشن سمفي کنکري باوه اغن اين ايله ييغ بوله منولوغي سگل اورغ ييغ ترانپاي دان سباکي لاث سقرت کيت فون تله سمفيله کغد داتو کيت سلطان ترغکانو مک کيتتون سرهکن بچار ديري کيت ايت کغد داتو کيت بايک کغد کمفني اشگرس بايک کغد کمفني ولند ماهو کغد بايکن دان ماهو کغد جاهتن کمدين درفد ايت سوانفون تياک علامه الاخلاص درفد کيت اکن صحبت کيت هپاله دعا درفد تيف ۲ هاري مالم دان سيغ ترسورة کغد دو فوله سمپيلن هاري بولن المحرم سنة ۱۲۰۲

“ That is to say, from *Pāduka Srī Sultān Mahmūd Rīāyat Shāh*, who possesses the royal thrones of *Johor* and *Pahang* and all the districts subordinate thereto. . . . . If it should appear to our friend to be a proper measure, we request him to communicate to the (Governour) General of Bengal the subject of this letter, making known to him that the Dutch Company employed a force against *Riyū* (Rhio), in order to subdue the *Būgis* inhabitants and to set up a Malayan king. It pleased the Divine Will that the *Būgis* people should be conquered in an attack made by (the troops under) *Jacob Peter Van Braam* the commandant, on which occasion they all ran away and abandoned *Riyū*, leaving us Malays in the place. Upon this a treaty (or capitulation) was agreed to between



between the commandant and ourself, together with all the chiefs on the spot, and interchanged in writing between the two parties. When the business of the treaty was solemnly completed, he returned to Batavia. Some time after this there came another Dutchman, named *Peter Rody*, to reside at *Riyū*, by whom all the articles of the treaty with us and the chiefs were infringed. During these transactions the *Illānon* (a piratical people from *Mindanao*) invaded *Riyū*, and by God's permission entirely ruined the country. The Dutch made their escape and returned to *Malacca*. With these circumstances we make our friend acquainted, requesting that he may communicate them to the General of Bengal. If we are in the wrong with respect to the Dutch Company, let him fix the guilt upon us, and if, on the contrary, we have acted correctly, we beg that the General will lend his aid to see us righted; there being no quarter towards which we can now look with hope, excepting the English Company, who, in the present days, are renowned from the western to these eastern regions; and who have the power of relieving the oppressed. Allow me further to mention, that being arrived in the dominions of the chief of my family, the sultan of *Tranḡgānū*, I have committed my interests to his care; both in relation to the English and to the Dutch Company, whether for good or for evil. I have only to add that there is nothing I can offer to my friend, in token of my regard, but my prayers offered up every night and day. Written on the 29th day of the month *Muharram* in the year 1202 (1787).

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Extracts of Letters from the King of *Tranṅgānū* to Captain  
LIGHT.

سباڳيڻول ڪيت پٽاڪن ڪڏ انق ڪيت تتڪال راج سيم دودق دسڳڙهه ڪٺ اي مپوره مڻڪل  
راج قدح دان راج ڦٽائي دان راج ترڻڳانو مڪ اڌاله راج ڦٽائي ايت ڪرس سڊيڪٽ جوابن  
اڪن راج سيم ايت مڪ لال دڻڳڙن مڪ نڳري ڦٽائي ڦون اله هابس بناس اوله راج سيم  
اد ڦون اڪن حال سورة راج سيم ڪڏ ڪيت مڪ ڪيت ميري جواب بالس سورة راج سيم  
ايت ڪات ڪيت تباد استعادة درڌد بيراف زمان مڻادڻ راج سيم ايت ملينڪن سڦدر  
مڻترڪن بوڻ امس دان ڦيرق سهاج مڪ ڪمڊين ڦول داتڻ ڦپوره راج سيم سرت مڻنداکي  
مريم سرائس دان سڳل اورڻ سيم يڻ دڌالم نڳري ترڻڳانو دان لاڻ دي ڪهنداکي درڌد  
سڳل جنس ڦرڪاڪس يڻ بايڪٽ ۲ مڪ ساڻتله برتن ڪهندق راج سيم ايت ڪڏ ڪيت مڪ  
ڪيتڻون ساڻتله ڪتڪوتن اڪن راج سيم ايت مڪ ڪيتڻون برڳوڻه نڳري هندق ملاون راج سيم  
ايت مڪ دشن تولڻ الله دان رسولن مڪ سيم ايتڻون ڦولڻ اي ڪنڳرين مڪ باڻقله ديوان  
اورڻ ڦٽائي يڻ دافت اڪن دي ايت ڪنڳرين شهدان سباڳي ڦول ڪيت ميري استنهم ڪڏ  
انق ڪيت درڌد ڪتورون راج جوهر لال سمڻي ڪڏ ڪيت بوله انق ڪيت فيڪرڪن .....  
ترسوره ڦد ليم بلس هاري بولن شعبان سنه ۱۲۰۱!

.....

مڪ راج سيم ڪهنداکي ڇوڻ اڪن سري ڦادڪ ايتڻو انق ڦرڻ مڻادڻ ديوان مڪ  
زمان برزمان تورن تمورن راج جوهر تيداله ڦنه مڻادڻ راج سيم هڻڪ سورة مپوره سهاج  
مڪ درڌد جالن ايت تيداله سمڻي همت سري ڦادڪ ايتڻو ڦد حال مڻادڻ راج سيم  
ايت دان لاڻ ڪات سيم جڻ تباد تورن سڦرت ڪهندق مڪ ديوان هندق داتڻ دالم  
بولن ليم اين جوڻ مڪ سڪارڻ ڦون جڻ اد لاڻ ڪاسه سايڻ انق ڪيت مڪ هندقله  
مپوره جاڻ ۲ بارڻ دوهه داتڻ ڦد بولن اءڻت سرت باو بندير ماري ..... مڪ  
تيداله سسوات چندر مات هپاله ڪابن بسر سڦاسڻ تيداله سڦرتين هپاله سڦرت بوڻ ستڻي  
جوادان دڦربوت سورة اين ڦد انم هاري بولن صفر ڦد هاري جمعه ڦد وقت ڦوڪل سميلن  
سنه ۱۲۰۲

.....

سبب فون کیت منتا دمکین ایت کارن کیت دشن سیم لاڳت برگادوهن تیداله تنتو بایکوه  
 دان جاهتن مکت کیتقون سده بري فرکت بوغ امس دان بوغ څیرق سرت دشن هدیښ  
 مکت بلم داتع جوابن مکت قد تاهن این داتع سیم کشتای دڅوکلن څتانی هابسله بناسه څچه  
 بله دان دبونښن اورغ بسر کارن ایتوله کیت تاکت کالو ۲ قد موسم هداڅن این داتع سیم  
 ملڅگر ترغځانو جکلواد کتل مددمدهن بوله منولع کیت مللون سیم ایت . . . . . سباڅي  
 لاڳت درڅد حال څکاکس یغ اتق کیت بري ماري ایت سمثیله کقد کیت دالم ایتقون  
 کیت امل جوڅ مان یغ کیت سوک یائیت جام سات دان چرس دو قاسع دان بلدو  
 هاجو دان اوغو دو کایو دان کاین فراد دو کایو دان رندا سات ایکت جاد جمله هرگان سرب  
 لیم راتس سمیلان څوله دو ریل دڅربوت سورة قد تیڅت هاري بولن صفر قد مالم خمیس قد  
 سنه ۱۲۰۷

“ In addition to this we acquaint our son that whilst the king of *Siam* remained at *Sanḡgōra* he gave orders for summoning the king of *Kedah*, the king of *Patānī*, and the king of *Tranḡgānū* (to do homage). The reply from the king of *Patānī* being in terms not conciliatory, his country was invaded by the Siamese, subdued, and laid waste. With regard to the letter addressed to us, we stated, in answer to it, that it never had been customary from the earliest times to appear personally before the king of *Siam*, but only to convey to him a flower of gold (filagree), and another of silver. Some time after this there arrived an envoy from him, who demanded that an hundred pieces of cannon, and likewise all Siamese subjects who were settled in *Tranḡgānū*, should be delivered to him. He further required a variety of rich articles of furniture. His demands upon us were highly exorbitant and oppressive. Our alarm on the occasion was very great, and we roused the country in order to be in a situation to resist the king of *Siam*; but through the aid of God and of his Prophet, he returned to his own territory; carrying

rying off with him a number of the Patanese whom he had seized, (the *Patānī* country being intermediate between the dominions of *Siam* and *Tranṅgānū*). We shall now proceed to make our son acquainted with the genealogy of the kings of *Johor* down to our own time, for his consideration." (On this descent he grounds his resistance to the king of *Siam's* claim of personal homage.) "Written on the fifteenth day of the month *Shābān*, in the year 1201 (1787)."

.....

"The king of *Siam* still persists in requiring that either your royal and gracious father or the heir apparent should appear in his presence; but from the beginning of time, through all generations, the kings of *Johor* never did personal homage to the kings of *Siam*, but only sent complimentary messages. With regard to this journey to the presence of the king, your royal father has not yet made up his mind; but on the other hand the king has declared, that if his will is not obeyed, he intends to enter our country in the fifth month from this time. Now if our son feels any concern for our situation, he will give orders for a couple of *guarda costas* to proceed to this place in the course of four months, bringing with them a set of English colours. .... There is nothing we can send in token of our affection but two pieces of cloth; they are not a suitable gift, and must be considered merely as if we presented him with a flower. This letter is written on the sixth day of the month *Safar*, being Friday at nine o'clock, in the year 1202 (1787)."

.....

"The reason for making this request is that we still continue at variance with the king of *Siam*, and are unable to ascertain his good or his bad intentions. We have transmitted to him the flower of gold and  
the



the flower of silver, together with the usual present (in money), but no answer from him has been yet received. In (the beginning of) this year he came to *Patānī* and smote it, utterly ruining and laying it waste, and putting to death the principal people. On this account it is we are apprehensive that in the ensuing season he may perhaps come and invade *Tranṅgānū*. If a ship could by any means be spared, it would assist in enabling us to resist the power of *Siam*. . . . . Furthermore, with respect to the articles forwarded to us by our son, they are arrived, but we have taken only such as we fancied, namely a time-piece, two pair of mirrors, a piece of green and one of purple velvet, two pieces of gold tissue, and one parcel of lace; the value of which amounts to one thousand five hundred and ninety-two Spanish dollars. Written on the third day of the month *Safar*, on the night of Thursday, in the year 1207 (1792)."

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PASSAGES extracted from a ROMANCE containing the Adventures  
of *Indra Laksāna*, *Indra Mahadēwa*, and *Dēwa Indra*.

مک بکند تون ترسپم سراي فرک مېموجق استرېن ايت کتان اده ادد تځاله تون پاوردان  
بدن ککند جکلو ککند مات کلق مک تون کښکښله کاسه سايع ککند يځ سديکت ايت دان  
تون سلېموتيله ککند دشن کاین يځ دځکځ تون ايت دان تون مندېکښله ميت ککند دشن  
اير مات تون يځ سقرت امېن يځ دهوجځ رښت جوک اداډ دان تابريله ميت ککند دشن  
بوځ يځ دالم سځگل تون ايت مک تون فترې ايتښون مکېن ساعتله اي مناشس سراي  
مملق ليير اندر لښان ادښون تاشن تون فترې مملق ايت سقرت ځدوځ کستوري يځ  
مليلت فوهن اغسوک ايت د، مکېنله رځان مک سځراله دښتون اوله اندر لښان اير متان  
تون فترې ايت

“ The prince then smiling (at the defiance sent by the enemy) went to sooth the affliction of his wife, and addressed her thus: “ O my love, thou who art to me the soul of my body, farewell! If perchance it should be thy husband's doom to fall (in the approaching battle), wilt thou cherish the memory of him with some degree of fond concern? Wilt thou wrap him in the scarf that binds thy waist? Wilt thou bathe his corse with thy tears pure as the dew that hangs at the extremity of the grass? Wilt thou bestrew it with the flowers which now adorn the folds of thy hair?” The princess upon this wept the more abundantly, and embraced the neck of *Indra Laksāna*, her arm enfolding it as the musk-scented epidendrum entwines the *aṅṅsūka* tree (*pavetta indica*). Such was the picture she exhibited, whilst *Indra* wiped away the tears from her eyes.”

.....

ادئون اندر مہدیو ستلہ ای داتع کمالگئی ایت مک لال ای دودق دکت تون فتری سرائ  
ترسنیم کتان یا ادند تون پاو ککند افاتہ بچار تون سکارغ این کارن ککند این اکن فرگ منچاری  
سودار ککند دان جکلو تون اکن فرگ برسام ۲ دشن ککند مک بایکلہ تون میورہکن اورغ  
برسمش ۲ سکارغ این جوگ ککند این اکن برجالن ستلہ تون فتری سکند رتن مشرکات اندر  
مہدیو ایت مک تون فتری ایتھون تندق مک ایگر متان سفرت سروج بیرو یغ ددالم  
لاوت مدو رثان مانس بوکن بارغ ۲ سرائ برکات یا ککند افاتہ بچار کتد اتق فرمقون ملینکن  
لبہ بچار ککند جوگ کارن فرمقون ایت ددالم معلم لکین مک اندر مہدیو تون ترسنیم  
مشرکات تون فتری ایت مک لال دفلق دان دچیم سلورد توہین سرائ کتان شنیدین  
اورغ یغ بایک فارس این برکات ۲ دان تونلہ اکن فمادم هات ککند یغ مشغل دان یغ  
منجاد فغلیقر لار هات دان تہن ککند

“ Upon the arrival of *Indra Mahadēva* at the palace, he seated himself by the side of the princess (his bride) and said to her smiling,  
“ My

“ My love, my soul, in what manner is it your intention to dispose of yourself, as I am obliged to proceed in the search of my brother? If it be your design to accompany me, you should lose no time in giving orders for the necessary preparations, as my departure must be immediate.”

When the princess *Seganda Ratna* heard these words, she held down her head, and with glances sweet as the blue lotos flower in the sea of honey, replied, “ What plans, my love, am I, a young female, to pursue but those of my lord alone? For is not a wife under the guidance of her husband?” *Indra Mahadēwa* shewed his satisfaction at hearing these expressions from the princess, embraced and kissed her, saying, “ Thy good sense adds grace to thy lovely features, thou shalt be the soother of my cares, my comforter, my companion.”

.....

ستله سده اي برکات دمکين ايت مک اندر مهديو ايتئون برجالله دغن شمباو ککين دغن  
راون هتئين دغن لائر دهگنان ماسق هوتن رمب يځ بسر ۲ دان مللوي گونځ يځ تځي ۲ دان  
ماسق ځادځ يځ لوس ۲ مک متياري ځون ماسقله مک بولن ځون تربتله سقرت اورځ مپولکين  
اندر مهديو ايت چپيان ځون ترللو ترځ تمارم مک بگند ځون لال منوج گونځ اندرکيل دغن  
للهن مک سگل ځوچت کايو يځ ملات دتيف اغن مللمبي رځان سقرت هندق مځيکوت اورځ  
بايق فارس لکوت مک فجر ځون مپسغله برځکک ۲ مک اون دتني لاعت ايت برځي  
رځان اد يځ سقرت ځوهن کايو دان اد يځ سقرت بناتځ رځان مک سگل ځوهن رمب ايتئون  
تبداله کليياتن کارن کابت اوله امين مک چپاي متياري ځون تربتله ممانچر ۲ درچله ۲ گونځ  
سقرت موک انتق دار يځ ايلق رځان دان روځ سينرت يځ ممانچر کاتس سقرت تځل دان  
ميگت دهدافن لون اکن فارځ

“ Having spoken thus, *Indra Mahadēwa* bent his course wherever his uncertain steps might lead. With an anxious heart and suffering from hunger and thirst, he penetrated into forests of great extent, ascended high

high mountains, and crossed wide plains. The sun was now set, and the moon rose in all her splendour as if to serve him for a torch. The prince although fatigued proceeded towards the hills of *Indra Kīla*, and as he passed, the tender branches of the climbing plants waved with the wind, and seemed inclined to follow the beautiful youth. As the dawn gradually arose, the clouds in the border of the sky assumed a variety of shapes, some having the form of trees, and some resembling animals; but the trees of the forest were still obscured from sight by the dense vapour rising from the dew. The light of the sun now began to appear, glancing from the interstices of the mountains like the countenance of a lovely virgin, whilst its beams shooting upwards exhibited the appearance of flags and banners waving in front of an army marching to battle."

.....

مک بگند فون ترلال ساعت برکن ملهیت لکون دان فکرتین دیو اندر ایت تمباهن فول  
دغن بایک رفان دغن عارف بجقسنان سراي کتان ماکله سیره یا انقد مک دیو اندر ایتشون  
لان ماکن سیره سکافر مک دفرسمهکنن فول فون ایت کغد بگند مک بگند فون برتیه  
کغد دیو اندر کتان هی انقد ادثون ایهند مپوره ممکئل تون کماری این کارن ایهند این سده  
برتیه دهول شهدان بارغ سیاف داثت ممیلغ بیج لغ یغ سئوله کوین دان فاسیر سئوله  
کوین جوک مک دچمکرکن انتارکدوان ایت کمدین مک دفیلهن فاسیر دان بیج لغ ایت  
شهدان مک هابسله دغن سباري ایت جوک اتوکغد مالم مک ایله اکن سواسي تون فتری  
مک دیو اندر کیاعن ایتشون ترسنیم دان تیوله ای اکن تیغو ایت درؤد انق راج ۲ ایت  
جوک مک دیو اندر ایتشون مپمبه سراي کتان مان تیه در باوه دلي تونک فانتک جنجغ  
مک فاسیر دان بیج لغ ایتشون سده سدیا له دچمکرکن اورغ دتغه عیدان ایت دبالې روغ  
ایت مک دیو اندر ایتغو مپمبه لال تورن بردير همقرلغ دان فاسیرایت مک دچتان راج  
سمت مک دغن سکیتک ایت جوک راج سمت ایتشون داتغ دغن سگل بلا تنتران یغ  
سمیلن تمبونن ایت مک دسورهن اوله دیو اندر ممیله فاسیر دان بیج لغ ایت مک اوله  
سگل تنتران سمت ایت لال دگیکتپاله سورغ سات بیج لغ ایتشون دلاپنکن مک دغن  
سکیتک



سکتیک ایت جوک فاسیر دان بیج لُح ایتھون ماسخ ۲ دُشن تمبونن مک بارغ سبب  
 جوک فون تیداله کورغ مک راج سمت دان سکل بلاتنتران ایتھون غایبله کمبال کتمشتن  
 مک دیو اندر ایتھون نایکله کاتس بالی روغ ایت لال دودق مپمبه بکند سرائی کتان سده  
 تونک ترغیله بیج لُح دان فاسیر ایت اوله فاتک یغ هین فاف این مک بکند فون حیران  
 دان ترچغ ۲ ترماغو ۲ دُشن سکل فرمنتري هلبالغ فملوان دان رعیت سکلین ایتھون حیرانله  
 ای مکلیت کسقتین ایت مک اکن انق راج ۲ ایت اد یغ مگرکن کفان دان اد یغ تدق  
 دان اد یغ برفالغ تیاد ماو ملیت موک دیو اندر کیاشن

“ The king was highly pleased with the manners and disposition of *Dēwa Indra*, as well as with his graceful person and superior understanding. He said to him, “ Partake of betel, my son.” *Dēwa Indra* having accordingly partaken, returned the betel-stand to the king, who thus addressed him : ” I have sent for you, my son, in order to make known to you a resolution taken by me some time since ; that to the person who having counted out ten large measures of sesame seed and as many measures of sand, thoroughly blended together, should be able to separate the grains of the one from the grains of the other, and to complete the performance of the task in the course of a day ; to such person alone should I give the hand of my daughter in marriage.” *Dēwa Indra* smiled on hearing the king’s words, knowing them to proceed from the artful suggestion of the princes (his rivals), and bowing replied, “ whatever may be your majesty’s injunctions, your servant is ready to execute them.” The sand and the sesame seed being then provided and mixed together in the court before the palace, *Dēwa Indra* made his obeisance, descended to the spot, and as he stood beside the heap, silently wished for aid from the king of the ants ; when instantly the monarch made his appearance, followed by his whole army, consisting of the population of nine hillocks.

Upon receiving the directions of *Dēwa Indra* for separating the grains, each individual ant took one seed in his mouth, and in this manner the separation was presently effected, and the grains laid in distinct heaps, not one being wanting. This done, the king of the ants and all his train disappeared, and returned to the place from whence they came. *Dēwa Indra* reascended the steps of the palace, and having taken his seat and made obeisance, said, “Your majesty’s commands for the separation of the sand and the sesame seed have been obeyed by your mean and humble slave.” The king expressed his amazement, and all the ministers of state, the warriors and the people in general were astonished at witnessing this proof of the supernatural power of *Dēwa Indra*; but with respect to the princes, some of them shook their heads, some bent them down, and others turned them aside, being unable to support his looks.”

(The striking resemblance of this incident to one in the allegory of Cupid and Psyche by Apuleius, will appear from the following passage, and, I hope, excuse its introduction). “Venus being incensed against the beautiful but unfortunate Psyche, after much personal ill treatment imposed on her many severe tasks. In the first place having collected in a great, promiscuous heap, an immense quantity of seeds, consisting of wheat, barley, millet, poppy, vetches, lentils, and beans, “separate, said she, this mass of seeds, let each of the several species of grain be placed distinct from the rest, and see that the work be accomplished before night.” Psyche overwhelmed by the contemplation of a task so prodigious and so impracticable within the allotted time, remained stupified and motionless; when an ant who observed her situation and commiserated her difficulties and her affliction, immediately summoned the populous tribes of six-footed people from the neighbouring field. These, obeying  
the

the call, hastened to her assistance, and having separated, grain by grain, the confused heap, and deposited each sort apart, presently disappeared from her view."

PASSAGES extracted from the *Malayan* version or paraphrase of the *Ramayana*, a celebrated *Hindu* POEM.

حتي براڻ لمان مڪ تون ڦٽري مندو دري ڦون حامله سته داتله ڦڏ ديواس اڪن برانق  
مڪ تون ڦٽري ڦون برانقه سورڻ ڦرهڻون ترلال بايق ڦارسن دان ورن تويين سڦرت  
امس سڦوله متو بارڻ سياڻ ملييت کانق ۲ ايت سڪلين حيران اركين مڪ دسوره مهراج  
راون ڦڻگل سدران مهراج بيب سمن دان سگل اهلانجوم دان سستراون مڪ دسوره مهراج  
راون دلييت ڦڏ نجومن بتاف بيگي کانق ۲ ايت اتو چلاڪان لييت اڦاله تون همب  
سڪلين بايق ۲ جاشن دلندشڪن ڦڏ همب حتي مڪ مهراج بيب سمن دان سگل اهلانجوم  
ڦون ملييت نجومن سته سده دلييتن مڪ سڪلين ڦون مڱرڪن ڦڦڦان مڪ مهراج راون  
ڦون برتان مڱاف تون ۲ سڪلين مڱرڪن ڦڦڦان تون مڪ کات مهراج بيب سمن دان سگل  
اهلانجوم ياتونڪ شاه عالم ڦاتڪ سڪلين اين هندق بردانع سمبه تاڪت ڦاتڪ اڪن دلي شاه  
عالم دان بوڪن کات اين دشن حوانفسو ڦاتڪ سڪلين سڦرت مان دالم نجوم ڦاتڪ سڪلين  
تياد براي ڦاتڪ سڪلين بيبڪن شيدان مڪ تيته مهراج راون جاشن کام تاڪت دان کام  
بيبڪن ڦڏڪ سڦرت مان ڦعلييت کام اين کام کتاکن ڦڏڪ حتي مڪ سمبه مهراج بيب  
سمن دان سگل اهلانجوم ياتونڪ شاه عالم ڦاتڪ سڪلين مڱرڪن امڻن دباود چرڦو دلي حضرة  
ادڦون اڪن ڦڏڪ انقد اين ترلال سڪال بيگيان دان اڪن سوام ڦڏڪ انقد ايتوله ڦلڦ منجاد  
راج سگل عالم دنيا اين دان سورڻ ڦون بيڄ دجديڪن ديوات دالم دنيا اين تياڊ لبه ڳاڳه  
ڦرڪاس درڦدان مهراج راون ڦون برڪات جڪلو دمڪين اين اف ڳنان بيڄ چلاڪ دهيڏوڦي  
بايڪله دهمشڪن ڦڏ باتو سڦاي سڱري مات مڪ کات تون ڦٽري مندو دري هي مهراج  
راون دانع هات شاه عالم مليهڪن برڦنچارن اوتقن کانق ۲ اين جڪلو ڪيت هندق مڱوندي  
بايق بچار بيڄ لائن لاڳ اڪن مڱوندي مڪ کات مهراج راون ڦڏ استرين هي تون ڦٽري  
مان

مان بچرام اکن مہونہدی مک کات تون فتری یاتونک ماری کیت سورہ ثربوت لہ  
 مک لہ ایت کیت بوٹکن کلوت ارکین مک کات مہراج راون بایکلہ مک دشن سکتیک  
 ایت جوٹ ای مہورہکن اورغ ثربوت لہ بسی قد سکل فندی ستلہ سد لہ ایت مک  
 دفرسمبکنن کڈ مہراج راون حتی لہ بسی ایتھون دسورہ تون فتری ال دشن چندی یغ  
 کائماس مک دامبل تون فتری بودق ایت لال دسورہ سرت دشن تاعسن سدہ ایت  
 مک دبریکنن کڈ اینڈ دان فغاسین ماستکندي کدالم لہ بسی ایت دسورہ تون فتری  
 باو کڈ مہراج راون مک دسورہکن بوٹکن کڈ بیب سنم مک ای فرکیلہ مہوٹکن لہ  
 کلوت کلکین دشن تقدیر دیوات مک لہ ایتھون ہاپت کلوت

“ It was not long before the young Queen *Mandu Derrei* became pregnant, and when the usual period had elapsed, she was delivered of a female child whose features were exquisitely beautiful, and her complexion like that of the purest gold. Whoever beheld the infant was filled with astonishment. Orders were then given by *Maharaja Rawana* to summon his brother *Maharaja Bibisanam* (*Vivishana*), together with all the astrologers and diviners, that they might examine the horoscope, and ascertain whether the future destinies of the child were to be happy or miserable. “ See you, my lords (said he), that this business be carefully performed, and that nothing is concealed from me.” Upon this, *Maharaja Bibisanam* (who was himself deeply skilled in the occult sciences), as well as the other astrologers, consulted their books, and having so done, they all shook their heads. “ Wherefore, inquired the monarch, do my lords all shake their heads? ” “ O king of the world! (replied the wise men), your servants were proceeding to make their report, though under feelings of strong apprehension lest they should offend your majesty; and they beg your majesty to be persuaded that what they shall declare is not the work of their own fancies, but discovered from the horoscope,



horoscope, and which your servants dared not to hide." *Maharaja Rawana* then said, " Be not afraid, neither conceal any thing, but make known to me the result of your inspection." " Allow us then, O king of the world ! (answered the astrologers) to throw ourselves at the feet of your majesty, and humbly to solicit pardon when we pronounce that the fortunes of this royal infant will be eminently happy, and that the personage who shall obtain her in marriage will soon become the sovereign of all the kingdoms of the earth, and no one in this world whom the gods have created shall exceed him in valour and might." " If such be the case (said *Maharaja Rawana*), to what purpose should a little wretch like this be suffered to live ? It will be best to dash it against the stones, and thus deprive it of life in the speediest manner." Upon hearing this the queen exclaimed, " O *Maharaja Rawana*, can the king of the world have the heart to see the brains of the infant scattered on the floor ? If it must be put to death, there are many other (less cruel) modes of effecting it." " In what manner then (said *Rawana* to his queen) should you advise that it be destroyed ?" " Let us, my lord (answered the queen), cause a coffin to be made for it, and let this coffin be cast into the sea." The king expressed his consent, and immediately gave orders to skilful artists, for the construction of an iron coffin. When it was completed and presented to *Maharaja Rawana*, the queen directed that it should be lined with folds of gold muslin. She then took the child to her breast and suckled it ; and having so done, with many tears, delivered it to the nurses and female attendants, in order to its being placed in the iron coffin ; which the king commanded his brother to commit to the deep. This was accordingly put into execution ; but by the interposition of the deities, the coffin floated on the sea.

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مک قد تنکال ایت اد سورغ راج مهارشي کل نماځ راج ایت سدکال برتائ در فائ٢ هاري اي تورن کدالم لاوت سبغ٢ ٲوستن مک ايتون ميمبه متياري ستله داتغله کٲد وقت تغه هاري مک اي نايٲ کدارت لال اي کمال کاستنان برائ مان اي دالم کرجان نگرين ایت سدکال هاري اي برتائ جوٲ مک داتغله کٲد سوت هاري مهارشي کل برتائ دالم لاوت ایت تيب ٢ مک لغ بسي ايتٲون داتغ برٲولٲ ٢ قد ککيت ستله سده اي برتائ مک تينه مهارشي کل امل الم لغ اين مک سکر دامل اورغ لال ديوان کدارت مک دليمت مهارشي سبوه لغ بسي ترلال بايٲ ٲربوانٲن شيدان مک دسورهن باو کاستنان ستله داتغ کاستان مک اي ممٲگل استرين لال برکات هي ٲرميسوري ليٲت همب دات سبوه لغ بسي اث ګرائن ايسين مک ٲرميسوري ٲون داتغ لال دوت لاک استري حتي مک سورة مهارشي بوٲ لغ ایت دم تربوٲ لال برچپاي ترغ قد شگل استان ایت مک دليمت دالم ایت سورغ کانٲ ٢ ٲرمٲون ترلال ايلٲ رٲان دان ورن توٲين سٲرت امس سده ترشه ګيلغ ګميلغ چپاي مکاٲ سٲرت بول ٲرنام تيداله برباڳي ايلٲ ٲارسن قد زمان ایت حتي مک مهارشي کل ٲون تورنله قد کتيٲ ایت جوٲ داملين بوه لنتر مک دتانهٲ امٲٲ ٲوله ٲوهن بٲاجر مک تنکال اي منام لنتر ایت اي برکات بارغ سياٲ دات ممانه ٲوهن لنتر امٲٲ ٲوله اين ترس کاٲمٲٲ ٲولٲ مک انٲٲ اين کبريکن اکن استرين

“ It happened that at this period a certain *Rāja*, named *Mahārishī Kala* was in the daily habit of performing penance, which consisted in going down at an early hour to the sea-side, and immersing himself to the waist, while he adored the (rising) sun. As soon as it attained its meridian height, he regained the shore, and returned to his palace. During the whole of his reign he had been in the uninterrupted practise of this penance. One morning when he was thus performing his devotions in the water it chanced that the iron coffin came, with the rolling motion of the waves, towards his feet. As soon as the day's penance was completed,

completed, he gave directions to his people to draw it to the shore, and this being done, he perceived it to be an iron coffin of most curious workmanship. He then had it conveyed to the palace, and calling his wife, said to her, " My queen, behold this chest of iron which I have found: what, I wonder, may be its contents." The queen drew near, and they both sat down beside it. Upon its being opened by the command of the king, a vivid light issued from it, that shone through all the palace. They then perceived within the chest a lovely female infant, whose complexion was like burnished gold, and her countenance resplendent as the full moon. Nothing in those days could equal the beautiful symmetry of her features."

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ستله ايت مڪ مپارشي كل ٿون نايق ڪاستان لال منمائي ڪانق ۲ ايت ٿتري سيت ديوي  
براث لمان مڪ سيت ديوي ٿون بسرله ماکن بايق ٿارسن ارکين مڪ ترمشبورله نام سيت  
ديوي ڪنڊ سڪل عالم دنيا اين مختاکن اد سورغ انق مپارشي ترلال ايلق وٿان تياد برباڻي  
ڪنڊ زمان ايت بارغ سياف ممندغ دي مڪ تيادله برکسداهن ٿجين اڪندي شهدان تياد تاه  
جمو مات ممندغ دي حتي مڪ داتله اسياڻ ڪنڊ دويلس تاهن مڪ بايق اورغ هندق  
اکن دي داتغ درٿد سڪل فيٿق نڱري انق راج ۲ يڻ بسر ۲ داتغ ڪنڱري دروه فرو هندق  
ممينڻ ستي ديوي مڪ کات مپارشي بارغ سياف داتغ ممانه ٿوهن لنتر يڻ همب تانم  
امثت ٿوله ٿوهن سبنجراين دغن ترس سڪلين مڪ کبريکن انتڪ اڪندي ستله سڪل انق  
راج ۲ منغر کات مپارشي ايت دمکين مڪ سڪل انن راج ۲ ايتئون برهمڻله هندق ممانه  
ٿوهن لنتر ايت ارکين مڪ دٿرڪساي اوله مپارشي اکن سڪل انق راج ۲ ايت يڻ مان اد  
يڻ مان تياد مڪ کات سڪل انق راج ۲ کاهي سڪلين اين ادله يڻ لاین ايت تياد کاهي  
ڪتھوي مڪ کات مپارشي اد ٿون يڻ تياد دسين هان انق دسرت مهرچ جرڻ يڻ تياد  
داتغ مڪ کات مپارشي ڪارن اي انق راج بسر بايق همب ممشگل دي تون همب  
ننتيله همب داتغ ارکين مپارشي ٿون برجالله ڪنڱر مندو ٿوري نڱار براث لام انٿران مڪ  
ايتئون سميله ڪنڱري ايت

“ Raja

“ *Rāja Mahārishī* upon this immediately descended from the palace, and taking forty seeds of the *lontar* palm tree (*borassus flabellifera*) planted them in a row. “ To that person (said he), who shall be able to shoot an arrow through the forty stems of these palm trees (when they have attained their full growth), will I bestow the hand of this my daughter in marriage.” This done he returned to the palace and gave to the infant the name of *Putrī Sīta Dēwī*. In proportion as she advanced in years the charms of her person increased. Her name became celebrated in all regions, and fame widely reported that the beauty of the daughter of *Raja Mahārishī* surpassed that of every other princess of the age. All who beheld her were lavish in her praise, and no eyes could be satiated with the contemplation of her charms. By the time she had reached her twelfth year she had many suitors amongst the sons of the most powerful sovereigns of the surrounding countries, who were anxious to obtain the hand of the princess *Sīta Dēwī*. To these *Mahārishī* repeated his declaration that she should become the prize of him who could shoot an arrow through the forty palm trees which he had planted in a row. Upon hearing this condition the princes all assembled with the intention of exercising their respective skill in archery; but *Mahārishī* thought it necessary in the first place to ascertain from them, what princes were present, and who (that might be expected) were absent. “ Those who are present, answered they, we know, but of others we know nothing.” “ I am not aware, said the king, of any prince who has failed to appear, excepting only the son of *Dasarata Mahārāja*, and being the son of so great a monarch it is incumbent on me to invite him. Have the patience, my lords, to await my return.” *Mahārashī* immediately proceeded on his journey to *Mandu-pūrū-nagara*, and after some time reached the capital of that country.



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مک دورتاکن اورشله کُشد دسرت مهراج ياتونک ييو مهارشي کل داتخ در نكري دروة فرو  
هندق مهادف شاه عالم شهدان ستله دسرت مهراج منغر سمبه اورغ ايت مک بگند فون  
سکرکلور فرگت مغالو اکن مهارشي لال برتمو دفتت کوت مک دسرت مهراج فون برقلق برچيم  
دشن مهارشي لال ديوان ماسق کدالم استنان دودق برسام ۲ ارکين مک دسرت مهراج فون  
برتان قد مهارشي ايت اف فکرجان تون همب داتخ دشن فرجلانن يغ جاود اين مک  
کات مهارشي اکن سگل فري حال احوال ايت سکلين دکتانکن کُشد دسرت مهراج مک  
کات دسرت مهراج بايکله بواله اتق همب اين دو اورغ سورغ برنام بردان دان سورغ  
برنام چتردان شهدان مک دتغکلن اتقن دو اورغ ايت اوله دسرت مهراج ستله داتخ انتق  
کدو ايت مک دسرت مهراج ايت برکات هي انتق کدو فرگيله کام کدو باو اوله مهارشي  
اف فکرجان يغ دسوردهکنش کرجاکنله الهم ستله ايت مک مهارشي فون مموهن لال تورن  
برجالن اثبيل بردان دان چتردان برجالن دشن مهارشي کل ايت ستله داتخ کلور فنتو مک  
کات مهارشي کُشد کدوان يانقک کارن جالن کنکري همب ايت اد امشت فرسمقاشن جالن  
سوات جالن توجه بلس هاري دان سوات جالن دو فوله هاري دان سوات جالن تغه تيک  
فوله هاري دان سوات امشت فوله هاري اد فون يغ جالن توجه بلس هاري ايت اد سورغ  
رقتاش فرغشون چکين نمان ترلال بسر اداله اکن بنتلن تيدرايت سبوه بوکت قد زمان برم  
راج ببراف ۲ کال برم راج مپوره اورغ برفوله ۲ لقس اکن مموه چکين ايت تيا د جوگ تربونه  
دانغله کُشد زمان مهراج راون فون دمکين جوگ ببراف کال رعيت دان هلبالغ دتيمکين  
مممگل دي تيا د جوگ اي ماو داتخ ارکين مک دسوره بونه اوله مهراج راون ايتفون برلقس  
رعيت مهراج راون دتغکلن دان دماکنن ادفون قد سمع جالن يغ دو فوله هاري اد سيکر  
بادق سقرت گونج بسر اکني کُند نمان کولشن سقرت کولت نغک ادفون کُشد جالن يغ تغه  
تيک فوله هاري ايت اد سيکر اولر سول نکين نمان ترلال بسر سرت دشن فنجغن بسر برب  
تيگ راتس هست اثبيل اي مغمبسکن نفسن مک سگل فودن کايو دان رشت فون هاعس  
سقرت دماکن افي ادفون کُشد سمع جالن امشت فوله هاري ايت سوات فون تيا د امران  
هي انتق کدو کُشد جالن مان يغ بايق کيت ايکت مک کات بردان دان چتردان قد  
بچار کامي بايق کيت ايکت جالن امشت فوله هاري کارن سوات فون تيا د مران شهدان  
مک مهارشي فون فکر قد دتمين ادفون اکن فکرجانک اکن تيا د اکن جاد اولين بايکله اتق

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راچ این کهنترکن کمبالي کُڏ ايښن حتي مک ايڻون کمبيله مملو ٻردان دان چتردان مک لال دفرسميکنن مک کات دست مهراج معاف مک تون همب کمبال مک کات مهارشي ادڻون انقد اين ڏد بچار همب تياڏ اکن دافت سڦرت کهندق همب جکلو اد کاسه سري مهراج اکن همب انقد سري رام يڻ همب کهندق جکلو انقد يڻ لاین شاه عالم بري سي آله همب باو تياڏ اکن منمیلکن نام تونک جکلو انقد سري رام ايت دافتله اي مخرجاکن سڦرت کهندق هات همب لاڻڻون سڦاي مشوره نام سري مهراج ارکين مک سري رام ڦون دسوره دست مهراج ڦځځل حتي دشن سکتیک ايت جوڻ سري رام ڦون داتڻ معادف ايښد بگند مک دست مهراج ڦون برتیه هي انتک ڦرکيله تون دشن مهارشي اف ڦرجان کرجاکن اوله تون شيدان مک سمبه سري رام جڻ دشن تيته دلي شاه عالم دافت جوڻ ڦاتک کرجاکن تټاف اکن ڦاتکڻون سکر جوڻ داتڻ معادف دلي يڻ ماملیا ستله سده اي برکات ۲ ايت مک سري رام ڦون سچود ڏد کاکي ايښد بگند سراي برموهن دان مېمبه بند بگند مک لقسمان ڦون هندق ڦرڻ برسام ۲ ککند تياڏ دبري اوله دست مهراج دان راچ ڦرمڻون مک لقسمان ڦون مناعس هندق ڦرڻ جوڻ سرت سدران مک تيته ايښن جاشن تون ڦرڻ کارن تون اکن کنت سدرام دڦندڻ ۲ بندام ارکين مک کات بندان يا انتک درڦد اي مناعس بيرله اي ڦرڻ سرت سدران جڻ دسين ڦون بوکن اي جاد راچ دالم نځري اين حتي مک لقسمان ڦون ڦرکيله سرت سدران سري رام

“ It was announced to *Dasarata* by his officers, that *Mahārishi Kala* was arrived from the country of *Derūt-perwa* in order to obtain an audience of his majesty, the king of the world. As soon as *Dasarata* received this information he instantly went forth to welcome the stranger, and met him at the gate of the castle. Having embraced and kissed each other, *Mahārishi* was conducted into the palace, where they sat down together. *Dasarata* then inquired what object had induced *Mahārishi* to undertake so long a journey, and when the latter had made him fully acquainted with every circumstance, he gave directions for calling to his presence two of his sons, who were named *Baradan* (Bharata), and *Chatradan*

*Chatradun* (Satrughna). Upon their making their appearance he said to them, "Go, my sons, in the company of *Mahārishi*, and perform whatever he shall require of you." *Mahārishi*, after paying the usual compliments, descended from the palace and took his departure, along with the two brothers. When they had got without the gate, *Mahārishi* addressed them in these words: "The journey to my dominions, O my sons, may be performed by four different routes. One road will require only seventeen days travelling, another twenty, the third, twenty-five, and the fourth, forty days. On the road requiring seventeen days there dwells a female *rakshāsa*, named *Chakīn*, of a size so enormous, that for her pillow she makes use of a hill. During the reign of *Brahma raja* he repeatedly sent armies of hundreds of thousands, with orders to put her to death, but they could not accomplish it. In these days also *Maharaja Rawana* has sent his warriors to summon her to his presence, and upon her refusal has employed means to destroy her; but the result was her seizing and devouring many thousands of his troops. In the road requiring twenty days there is a rhinoceros named *Agnī Ganda*, whose bulk is like a mountain, and his hide is rough as the coat of the *nanṅka* (*artocarpus integrifolia*). The road requiring twenty-five days is infested by a monstrous snake named *Sūla Nakīn*, the length of which is one thousand three hundred cubits, and when he exhales his breath all the trees and herbs are scorched as if consumed by fire. With regard to the remaining road, which requires forty days to travel it, the journey is not attended with any danger whatever. Now, my young men, which of these routes do you think it best for us to pursue?" To this the brothers replied, "We think it most advisable to pursue the route of forty days, as it is free from every kind of danger." Upon hearing this answer,

*Mahārishi*

*Mahārishi* said to himself, "These youths are evidently not suited to my purpose, and the best thing I can do is take them back to their father." He accordingly returned and presented them to *Dusarata*, who inquired the occasion of seeing him (so soon) again. "I have had reason (answered *Mahārishi*) to form an opinion that these two princes would prove unequal to the performance of what I should require of them. If it be your majesty's inclination to do me kindness, you will gratify me in allowing your son *Srī Rāma* to accompany me. Any other of your sons it will be in vain for me to take, as they are not calculated to support the high reputation of your majesty. Your son *Srī Rāma*, on the contrary, will fulfil my expectations, and add celebrity to his father's name." *Srī Rāma* was accordingly sent for, and upon making his appearance, *Dasarata* said to him, "Proceed my son, along with *Mahārishi*, and what he shall require of thee, do thou execute." "If it be your majesty's command, answered *Rāma*, I am ready to obey; but (the object of my journey being fulfilled) I shall immediately return to the presence of your illustrious majesty." Having said this, he threw himself at the feet of his royal father, and took his leave of him and his mother. *Laksamāna*, his brother, expressed a wish to accompany him; but *Dasarata* and the queen would not consent to part with him. Upon this *Laksamāna* wept, and still urged for permission to go with his (beloved) brother. "Do not, said the father, persist in leaving us; but consider that in the absence of your elder brother, you must supply his place in your mother's sight." The queen, however, being affected by his tears, consented to his bearing his brother company; "For, said she, were he even to remain, he would not (on his father's death) succeed to the throne of this kingdom;" (in preference to one of the sons by another wife, for whom *Dasarata* designed



designed it). *Laksamana* accordingly set out along with his brother *Srī Rāma*.

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ستله سري رام داتھ ڪڏ تھمت رقصاش ايت مڪ ددفتين چڪين لاک تيدر اداله بسر  
سرت مان گونھ مڪ سري رام ٿون ٿيڪر دالم هتين ادئون بناتھ اين ٿرمقون جڪ ڪبونه  
وقتون تيدر اڻ ڪلتي کات اورھ ڪنداڪ مڪ چڪين ايتھون دباغڪن سري رام حتي  
مڪ ايتھون ترڪجت لال باغن مڪ دليتن سري رام برديري دتمقون مڪ کات چڪين  
هي اورھ مود هندق ڪمان اڱو داتھ ڪماري اين جڪ اڱو هندق لال لوله اڱو مڪ کات  
سري رام ادھون ڪداتھ اين هندق مموه اڱو هندق ڪبونه ڪتيڪ اڱو تيدر تيادي تنائ  
اڻ ڪلتي کات اورھ ٿد سڪل عالم اين لاکھون اڱو ٿرمقون مڪ چڪين ٿون ترناو ڪلتي ۲  
سبب منغركات سري رام ايت مڪ کات چڪين هي اورھ مود سياڻ نمام مڪ کات  
سري رام اڪ سري رام انق دست مھراج مڪ کات چڪين ترسيائ سڪال اڪ اڪن اڱو  
سبب ڪارن مدام دان ايلق روڻ فارسم شهدان لاک اڱو انق راج يھ بسر لاک بھساون  
برتمبه ٿول درماون ڪمان اڱو هندق ٿرڱ ٿرڱيله اڱو ارڪين مڪ کات سري رام اڪ تياد  
ماو برجالن درسين جڪو بلملائ اڪ مموه اڱو دھن تاغڪ اين مڪ کات چڪين هي  
انق دست مھراج تيداکه اڱو منغورناتڪ براڻ ڪاڻھڪ ڪڏ زمان برم راج يھ دھول ڪال  
دان ٿد زمان مھراج راون سڪارھ اي ميورھڪن بلاتنتران براڻ ٿوله لقس مندناھن اڪ  
سڪلين رعيتن ڪاوسر بارھ يھ داتھ ڪمان براتس ۲ اڻ اڱو اين ڪڏڪ سھڻڪ مان ڪاڻھم  
مڪ کات سري رام هي چڪين برديريله اڱو

“ When *Srī Rāma* arrived at the habitation of the *rakshāsa* or giantess named *Chakīn*, whose size was like that of a mountain, he found her still asleep. He said to himself, “ This monster being a female, if I should kill her in her sleep, what will the world say of me?” He then proceeded to awake her. She started, and upon seeing *Rāma* at the foot of her couch, she cried out, “ Ho ! young man, whither art thou going ; and what is the occasion of thy coming hither ? If it be thy

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intention

intention to pass onward, go thy way." *Rāma* replied, " My object in coming to this place is to put thee to death. I was just now about to kill thee in thy sleep, had I not reflected on what mankind would think of such an (inglorious) act; considering also that thou art a female." Upon hearing these words from *Rāma*, the giantess laughed heartily, and said, " What is thy name, young man ?" " I am *Srī Rāma*, answered he, the son of *Dasarata Maharāja*." " I feel great compassion for thee, said she, both on account of thy youth and the comeliness of thy person, as well as on account of thy being the son of a powerful king, illustrious in his descent, and respected for his virtues. Whithersoever it is thy wish to go, proceed forthwith." " From the spot where I am, answered *Rāma*, I shall not move, until with this hand I have put thee to death." " O son of *Dasarata Maharāja*, said she, hast thou not heard the fame of my prowess, not only in the early days of *Brahma Rāja*, but also in these of *Maharāja Rawana*, who ordered his innumerable armies to attack me, and which I put to flight, devouring by hundreds such of his people as came within my grasp. What then canst thou be to me, and what are thy pretensions to superior valour ?" To this *Srī Rāma* made no other reply than desiring her to stand up and defend herself." (The circumstances of the combat, in which the female *rakshāsa*, of course, is slain, resemble those which we have read in the Arabian Tales.)

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دم مهرج راون منتر کات سدران فرمون دسکین ایت مک ایفون اماره ترلال ساعت  
سفرت ائی بربال مک کات مهرج راون هی سدراک ادفون اکن لنسمان ایت منجکتکن  
لکلاکین دان گاکین قد فرمون جکلو سگه ای گاکه کفد سام لکلاک یه گاکه دان یه برانی  
دسناله دتاجکتکن مک سمقرناله نمان لکلاک ادفون ای تیاد منارد سدران فرمون تتاف  
صری رام اد براستری دان کبالس اماره هتیک کفد استرین سبب سدران مرمتکن هیدغم  
دشن



ديوي هي ادند هندق د بونهکه اکن ککند سري رام ايت فد بچار ککند بايق جوڅ ادند  
 څرڅ سگر مندافتکن ککند ايت ارکين مک کات لقسمان يو ککند سري رام تيا د اوت  
 دڅاڅ اورځ دان سگل بناتځ يځ دالم دنيا اين تندق اکن ککند ايت اڅ بهيان مک  
 څاتک منولځ اکن تاتڅ هان يځ څاتک تاکت اين فد منځکلکن تونک اين جوڅ يځ څاتک  
 څرجنتاکن حتي مک کات سیت ديوي تهوله همب اکن بدي تون همب اقبيل سري رام  
 مات استرین تون همب ابل ستله لقسمان منځر کات سیت ديوي دمکين ايت شېدان  
 مک ايڅون برکات دشن تاغسځ يو سکارځ تدافت تيا د همب څرڅ جوڅ کارن څرکنتان  
 تونک ترلال ساله فد څاتک تيا د سدڅ څاتک منځرکن دي ادڅون څاتک مناس اين بوک  
 اکن تونک يځ څاتک مناس اين اوله سبب کارن هارڅ ککند سري رام برتارهنک تونک فد  
 څاتک مک لقسمان څون مځليغي رومه دان مځکورس تانه دشن جرين سراي برکات هي بوم  
 څتارهنکوله سیت ديوي اين کڅدم بارځ سياځ ملځکه کورس اين څڅکن اولهم سده ايت مک  
 لقسمان څون برجالنله دشن همبان امڅت اورځ ستله جاوهله اي درڅد سیت ديوي دان  
 تيا د کڅشارن بېين لاک ارکين مک مهرچ راون څون داتځله مروفاکن ديرين سڅرت روڅ  
 برهمان مک لال اي برديري دهلامن رومه سیت ديوي مک کات مهرچ راون هي مننتو  
 دسرت مهرچ بريله اک انگرهم مک کات سیت ديوي هي برهمان سوات څون تيا د ادڅاک  
 هان بوځ فد تاغسځ انيله يځ ان مک کات برهمان ايت هي تون څتري سیت ديوي بارځ  
 يځ انگرهم کامل دم اي منځر کات برهمان ايت دمکين حتي مک سیت ديوي څون  
 مځاچکن بوځ فد برهمان مک کات برهمان هي سیت ديوي تيا د دافت همب ملځکه  
 کورس لقسمان اين جک ان کاسه دان کرنې تون همب انچکنله کنديري تون همب کڅد  
 تاغس همب شېدان مک سیت ديوي څون تورنله در رومهن کتانه مک د انچکنپاله بوځ  
 ايت کڅد برهمان مک کات برهمان يانونک تون څتري جکلو ان سڅقه تونک اکن څاتک  
 انچکنله کلور کورس کارن تيا د دافت څاتک ملځکه کورس اين جکلو تونک کرنياي لځسکن  
 درڅد کورس اين ترلال سكال بسر څيلان تونک مک سیت ديوي څون بردير دالم کورس  
 ايت دان تاغسځ کلور مځاچکن بوځ ايت کڅد برهمان مک دڅکن تاغس سیت ديوي اوله  
 برهمان د تريڅکنن کادر

“ Upon *Maharāja Ravana's* hearing the complaint of his sister (that  
 her



her face had been mutilated) his wrath was kindled like a flame of fire, and he exclaimed, "O, my sister, is it thus that *Laksamāna* displays his manhood and his valour against a woman? If he really wishes to give proofs of his courage, let him exert it against men who will oppose him with equal strength and resolution. Then, indeed, (and not till then) he may boast of manly qualities. He has no sister, but *Srī Rāma* has a wife, and upon her will I avenge myself for the injury your person has sustained from his brother." (He had cut off her nose by accident.)

"*Rawana* instantly gave orders for calling two of his attendant *rakshāsas*, who had both the form of dogs, and directed them to bring his chariot. Having mounted it, he crossed over from *Laṅkā-pūrī*, and in a short time reached the main land. One of the *rakshāsas* he instructed to assume the appearance of a golden, and the other, of a silver roe. "Proceed both of you, said he, to the ground before the dwelling of *Srī Rāma*, and there play and skip about." In obedience to the command of their master, they went towards the house, whilst *Rawana* himself followed the two roes in his chariot. When they reached the space in front of the house, they began to bound and skip until they attracted the attention of *Sītā Dēvī*, who said to *Rāma*, "I beg of thee, my lord, to catch me those two (beautiful) roes." "As to catching them alive, answered *Rāma*, it is out of my power, but if you wish it, I will shoot them with my bow." "By no means, replied *Sītā*; it is not my object to possess them dead, as it is for my amusement I want them." *Rāma*, taking with him his bow, descended from the house, and calling to *Laksamāna* said to him, "Remain at home, my brother, for the protection of your sister *Sītā Dēvī*, whilst I go in chase of those two roes." *Laksamāna* promised he would, and *Rāma* went in pursuit of them.

As he followed, they ran from him, and when he was drawn to a considerable distance from the dwelling, *Maharāja Rawana* concealed himself behind some trees, and counterfeiting the voice of *Rāma*, cried out for assistance. *Sīta* hearing the noise said to *Laksamāna*, "Hearken, my brother, to the sound of your elder brother's voice calling for assistance." "O! my lady, said *Laksamāna*, do not pay attention to noises of this kind." Upon a repetition of the cry for help, *Sīta* again said, "It is beyond all doubt the voice of your brother who stands in need of your aid." "Pray do not listen to these noises, repeated *Laksamāna*. My brother *Srī Rāma* is of all men whom the gods have created in this world, the least likely to call out in that manner. Even when engaged in combat with mighty warriors, whose size equalled that of mountains, he never was known to call to any person living for assistance; and can it be supposed that he should now require it on account of a couple of deer?" "Notwithstanding this, replied *Sīta*, I earnestly recommend your going immediately to the relief of your elder brother, who is in some kind of difficulty." "O! princess, answered *Laksamāna*, my brother left me here expressly for the purpose of giving protection to your highness, and can your servant possibly stir from hence? Should any accident befall your highness during my absence, your servant would appear highly criminal in the eyes of his beloved brother." The cry for help was once more heard. "Is it my brother's wish, exclaimed *Sīta*, that his brother *Rāma* should perish? It is my opinion that you should instantly go and find him out." "My brother *Srī Rāma*, he replied, is not only exempt from any injury that man can do to him, but the very beasts of the earth bow down before him. To what species of danger then can he be exposed, that should require the aid of your servant; who would at the same

same time feel the strongest apprehension and anxiety, were he to leave your highness unprotected?" "Now, cried the princess, I perceive what are your views. You wait the death of *Srī Rāma*, that you may then possess yourself of his wife." *Laksamāna* upon hearing these words from *Sītā Dēwī*, answered with tears; "Now, indeed, it is impossible that I should do otherwise than go, in order to disprove a charge against me so entirely unfounded, and by which my feelings are so deeply wounded. That I weep, however, is not the effect of this reproach, but of my being obliged to neglect the trust reposed in me by *Srī Rāma* when he committed your highness to my care." He then described a circle round the house, marking the ground with his finger, and pronouncing at the same time these words: "O! earth, receive from me (my sister) *Sītā Dēwī*, as a sacred deposit. Whoever shall overstep this line, do thou swallow him up." This precaution taken, *Laksamāna* set out with four attendants. When he was at such a distance from *Sītā Dēwī* as to be no longer within hearing, *Maharāja Ravana* drew near, in the disguise of a *Brahman*, and standing in the walk before the house, said aloud, "O! daughter-in-law of *Dasarata Maharāja*, bestow upon me thy alms." To which she replied, "I have nothing, my good *Brahman*, to offer thee, excepting this flower in my hand, which is at thy service." "O! princess *Sītā Dēwī*, said he, whatsoever thou deignest to bestow, I shall accept." Upon hearing these words from the holy man, she reached out the flower towards him, when he said, "O! *Sītā Dēwī*, it is not in my power to overstep this (magic) line of *Laksamāna*. If thou art disposed to treat me with indulgence and favour, thou wilt thyself reach it to my hand." *Sītā* thereupon descended the steps of the house, to the ground before it, and held out the flower to the *Brahman*,  
who

who again said, " If your highness may so far condescend, oblige thy servant, O! princess, by extending it beyond the line of the circle, it being impossible for thy servant to transgress that boundary, and great will be the religious merit of freeing me from the restriction it imposes."

*Sīta Dēwī* then, standing within the circle, but extending her arm beyond it, presented the flower to the (pretended) *Brahman*, who suddenly seized her by the hand, and carried her with him into the air."

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مک بگند ثون برتمو دشن بورغ باغو مينم اير فڊ سبوه دانو مک سري رام ثون برتاه فڊ  
 باغو ايت هي باغو اداکه اغکو ملييت استريک سیت ديوي دلريکن اورغ مک ساهت باغو  
 ايت ياتونک اورغ مود همبام تيا د تاه اکن استري تونک دان مغل سیت ديوي تناف  
 تتکال همبام مينم اير فڊ دانو اين مک همبام ملييت کلاغت مک ترشندغ کڏد هيراج راون  
 همباو سورغ فرمون ترلال ايلق فارس د ترغکنن اوله رات ايتوله يغ همبام لييت سياف ۲  
 تيا د همبام تاه اکن فرمون ايت برکايين ورن کسمب امس امناسن دان اد فرچ کايين ايت  
 دو تيگ کفغ د بوشکنن د دالم دانو اين مک کات سري رام هي باغو کڏد موله بيار کدغر خبر  
 استريک اکن سکارغ اين هي باغو اف کيندقم کڏد اک سثاي کڏهنکن کڏد ديوات مک کات  
 باغو ياتونک فاکت موهنکن کڏد دلي تونک جک همبام برديري کڏد سبوه دانو مک  
 ليير همبام سمفي کڏد امفت بوه دانو سثاي مود همبام منچاري مکانن مک کات سري رام  
 هي باغو جکاو کڏهنکن اغکو فروله سقرت کيندق دتيم ايت بتاف تاکت مپسل کلقي اغکو  
 کمدين مک کات لفسمان ياتونک جک ليير باغو اين فنجغ نسچاي سگر د دافت اورغ جرت  
 اکن دي مک کات سري رام هي ادند بارغ کيندقن کڏهنکن بوکن ساله درقد همبام شهدان  
 مک سري رام ثون مننت دتا ارکين مک دشن سکتیک ايت ليير باغو ايشون فنجغله ادثون  
 اکن باغو ايت سمنغل راج کڏو ايت سده برجالن مک داتغ سورغ بودق کڏد دانو ايت  
 هندق مغمبل ايکن مک دلييتن ليير باغو ايت ترلال فنجغ سكال وثان سقرت روڤ اولر مک  
 د جرت اوله بودق دان د دافتپاله باغو ايت لال د بوان کڏکن هندق د جولن

" The king (in the course of his travels for the purpose of gaining  
 intelligence



intelligence of *Sīta*) met with a stork which was drinking at the side of a lake, and inquired of the bird whether it had seen any thing of his wife, *Sīta Dēwī*, who had been carried away from him. To this the stork replied: "As to your honour's wife, my young lord, your humble servant knows nothing of her, nor is he acquainted with the name of *Sīta Dēwī*; but when your servant was taking a drink of water from this lake, happening to cast his eye towards the heavens, he beheld *Maharāja Ravana* conveying a beautiful young woman through the air, in his flying chariot. This is what your servant saw, but who the young person was, he is quite ignorant. She wore a dress of a crimson colour, worked with gold, and two or three pieces torn from it, she let fall into the lake (as she passed over it)." "O stork, cried *Rāma*, from you it is I first hear tidings of my wife. Tell me now what reward you claim from me, that I may invoke the deities to grant the boon." "Your slave, replied the stork, makes bold to request of your highness, that when he has taken his stand in one lake, his neck may be extended to a length sufficient to reach four others, that he may be enabled the more easily to provide himself with food." "My good stork, said *Rāma*, if I intercede to have your wish granted, you may, I fear, have cause before long to repent of the consequences." "My lord, said *Laksamāna*, if the neck of the stork be lengthened in that manner, he will certainly be taken in a noose." "Brother, answered *Rāma*, his wish, whatever it be, I must obtain for him. The blame is not mine." *Rāma* then uttered a prayer, and instantly the neck of the stork grew to the length desired. As soon as the two princes had taken their departure, there came a boy to the lake to fish, who perceiving the neck of a bird so

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enormously

enormously long as to resemble a huge snake, threw a noose over it, and thus catching the stork, led it away to market, for sale."

.....

دم سري رام منغر کانت بليا راج دمکين مک سري رام فون هندق معمبل انق فانه درؤد  
 تاغن بليا راج تيا دبرين کؤد سري رام لال دؤؤؤرکنن کيوم مک انق فانه ايتئون تربؤ لال  
 تورن منيکم داد بليا راج حتي مک ايتئون ممؤؤ تاغن سري رام دبوپين کؤد ددان دان  
 متان مک بليا راج فون برئاسن هي سري رام اد دو باؤي فنت همب کؤد تون همب ادئون  
 اکن استري همب ايت جاغن تون همب برپکن اکن سوؤؤيو سوات لاؤ فنت همب اد  
 انق همب دواورؤ جاغن تيا دکاسه اوله تون همب ادئون اکن سوؤؤيو ايت تيا د اکن جاد  
 اي مئرجاکن فؤرجاکن تون همب کارن اي اورؤ دست ادئون يؤ دافت مئرجاکن فؤرجاکن  
 تون همب هان انق سودار همب هنومان نماں ستله سده اي برئاسن ايت شهدان مک  
 تاغن سري رام فون دلؤسکنن مک ايتئون متيله اداله تنکال فؤتس پوان مک کلورله چهاي  
 درؤؤلان باؤي باتؤ پير ترس کلاؤت مک سري رام فون مپوره سوؤؤيو مپندري بليا راج دان  
 لقسمان مئؤؤؤق توبين دان سري رام مپوؤرکن ايرسندرين سده ايت مک سري رام فون  
 مپوره معمبل کلمبق دان ئيرو چندان دان کافور دان کمکا عنبر دان ناروستو مک بليا راج  
 فون دباکر اوله سري رام دان لقسمان ستله سده دباکر مک سري رام دان لقسمان فون برجالنله  
 دشن سوؤؤيو کائستان بليا راج مک تنکال ايت بارؤ اد کؤرکچل دان بسر بايق جاهت توه  
 دان مود سکلينن دودق مئادف سري رام مک دالم انتار ايت اد سيؤرؤر توه فانه جمبون  
 نماں باؤ مود کؤد بليا راج ادئون جؤؤؤن سمؤي کؤؤؤتن مک اي دودؤکن سري رام  
 دؤتس سوؤؤيو شهدان سوؤؤيو دودؤکن دؤتس انق بليا راج انق بليا راج دودؤکن دؤتس  
 کؤريؤ بايق ايت

" When *Srī Rāma* heard these (conciliatory) words from *Baliā-rāja* he attempted to take back from his hand the arrow (he had shot at him), which the latter would not give up to him, but afterwards threw it on the ground. The (enchanted and unerring) weapon thereupon took a flight

flight into the air, and in its descent pierced the breast of this king (of the monkey tribes). He grasped the hand of *Rāma*, placed it to his wounded breast, and then raised it to his eyes. “*Rāma*, said he, I have two dying requests to make to you. The one is that you do not give my wife to (my brother) *Sugrīva*, and the second that you will take my children under your protection. With regard to *Sugrīva* you will not find his qualities of advantage to you, for his word is not to be trusted; but the person from whom you may expect useful service is the son of another of my brothers, named *Hanūmān*.” Having spoken these words he let go the hand of *Rāma*, and immediately died. At the moment of the departure of his spirit, a vivid light was seen to issue from the crown of his head, in the form of a palm tree, and to ascend to the skies. *Rāma* gave orders to *Sugrīva* to support the body, and *Laksamāna* to wash it, whilst he himself poured the water for the purpose. This being done, he commanded them to bring wood of aloes, and sandal wood, and camphor, and saffron, and amber, and spikenard; and with the assistance of *Laksamāna* he burned the corpse of *Balīa-rāja* (on the pile). When this ceremony was performed, he proceeded along with *Laksamāna* and *Sugrīva* to the palace of the deceased. Upon this occasion every individual of the monkey kind, small and great, harmless and mischievous, old and young, seated themselves in the presence of *Srī Rāma*. Among these was one aged monkey, named *Pātah Jambūn*, the younger brother of *Balīa-rāja*’s father, whose venerable beard reached to his waist. Him *Srī Rāma* (now become the regulator of the conquered state and sovereign disposer of honours) seated above *Sugrīva*, placing *Sugrīva* above the sons of *Balīa-rāja*, and these above the other monkeys assembled.”



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مک سري رام ٿون مہماو سودران کدالم کوت لال کاستان مک سري رام ٿون دودقلہ دشن  
 بردان دان چتردان دان لقسماں ارکین مک بردان دان چتردان ٿون برداتع سمبہ سري  
 سچود ٺد کاکي سري رام سري برسہیکن نگري دان مہورہکن سري رام کمال منجاد راج  
 سڦاي ٺانک سکین منجانبج دلي تونک دان مہماکر میت ٺادک ايہند مک کات سري  
 رام مٹاف مک ادند برکات دمکین کارن نگري ایت تلہ انگڑہ ايہند اکن ادند ٺد بچار  
 ہمب بارغ سیاٺ یغ سدہ انگڑہ ايہند ایلہ کرجاں جکلو کیت مللوي تیتہ ايہند نسچاي  
 تیدالہ کیت برولہ کججیکن کارن دنیا این تیاد اکن ککل کٺد سورغ جوٺون ملینکن نام یغ  
 بایق جوٺ تغل دان بریوت عادل شہدان مہبچارکن بایق دان جاہت ادٺون ادند دودق  
 دالم نگري ایت جاغن لوٺ دان لالي دٺانس تخت کرجاں دان جاغن تیاد مٹافہ سگل  
 رعیت دان جاغن مٹنیاي سکالٺون مخلوق دان جاغن لالي درٺد بریوت کوت دان منارہ  
 سنجات دان جاغن تیاد ادند برچار دشن سگل منتري دان ہلبالغ ٺد بارغ سسوات فکرجاں  
 مان بچار یغ بایق تون تورٺ دان یغ جاہت تارہ ٺد ہات کارن اٺییل منتري جاہت  
 رجاں دکات اورغ دان بارغ یغ دحکمکن ادند ٺرکس دشن سبئرٺ دان ایغت اکن دیوات  
 دان ٺلیراکن چندی ايہند دان اکن بند ہمب ایت ٺرتارہ ہمب لہ کٺد ادند کدو ٺرملیا  
 بایق ۲ دھول ٿون دانگڑہ ايہند نگري اکن ادند جوٺ اکن سکارغ ٿون ادندالہ امٺون دي  
 ادٺون کات ہمب این ہندقلہ ادند تورٺ سڦاي ککل نگري ایت دان سنتوس سودارہمب  
 دان سڦاي جاغن بناس نام اورغ تودہ ۲ کیت بایق مات دشن نام یغ بایق جاغن ہیدٺ  
 دشن نام یغ جاہت

“ *Srī Rāma* conducted his two younger brothers, *Bardān* (Bharata) and *Chetradān* (Satrughna) into the fort, and then to the palace, where he sat down with them and *Laksamāna*. Having made their salutation and prostrated themselves at the feet of *Rāma*, they tendered to him the kingdom (bequeathed to them by their father), and urged him to return and assume the government; “ in order, said they, that we and the rest of your subjects may have the opportunity of doing homage to your highness,



highness, and that we may perform together the ceremony of burning the corpse of our beloved father." To this *Rāma* replied in the following words. " Why, my brothers, do you address me in this manner, since our father has already bestowed upon you the sovereignty of the kingdom? My sentiments are, that his is the inheritance on whomsoever the father confers it; and that if we disobey his will, we assuredly forfeit all pretensions to virtue and its rewards. This world, we must recollect, is not to be eternal, nor to become the property of one individual; and it should be our object to leave a good name by acting justly, and making a proper distinction between right and wrong. Seat yourselves, my brothers, in the government of the kingdom, and whilst upon the throne do not be supine and indifferent to its duties. Do not fail to shew kindness to the army, and do not suffer any kind of oppression to the people in general. Neglect not to build fortifications and to provide a store of arms. Do not, my brothers, avoid the occasions of consulting with your ministers and the commanders of your troops upon every kind of business or operation. Wholesome advice you will follow, and evil counsel you will lay up in your minds; for when ministers are wicked, their evil acts are imputed by the public to their sovereign. Whenever you pronounce judgment let it be done after full investigation of the truth. Remember (that you are in the presence of) the deities. Take care to preserve the shrine of our father, and with regard to my mother, I leave her as a sacred deposit in your hands. Shew her due reverence. That kingdom which your father designed for you, is now, my brothers, your own possession. Attend to the admonitions I give you, in order that it may be durable, that you may enjoy tranquillity, and that the memory of

our venerable ancestors may not be disgraced. Better is it to die with reputation than to live under reproach."

.....

مڪڻ کات مهرچ راون هي سدراڪ اڻ ڏاي ڪيت اڪن ميمونه ڪرڪچل اين ڪارن سڪل  
سڃات سوات ڦون تياڊ ڊاڻت منيڪم ڊي مڪڻ هنومان مپاهت ياتونڪ جڪلو ڊلي يڄ  
ڊ ڦرتون هندق ميمونه ڦاتڪڻ ڊان هندق سڪر ڦاتڪڻ مات بالٽ سڪل توبه ڦاتڪڻ اين ڊغن  
ڪاين سڊه بالٽ مڪڻ ڊبواڻي ڊغن ميمق اڻييل سڊه ايت مڪڻ ڊباڪر توبه ڦاتڪڻ اين ڊغن  
اڻي بوييڪن ڦڊ ڪاين ايت ڊرڪڻال ڊانڻ ڪڪاڪي ڦاتڪڻ شيدان ستله ڊڊر مهرچ راون ڊمڪين  
مڪڻ ڊسورهن بالٽ توييڻ ڊغن ڪاين مڪڻ ڊبالٽ اورڻله سرت اي مراس بالٽ ايت  
مڪڻ ڊبسرڪن ڊيريڻ مڪڻ بيراڻ راڻس هلي ڪاين تياڊ ڦاڊ اڪن بالٽن ماڪن ڊبالٽ ماڪن  
بسر مڪڻ مهرچ راون ڦون مپوره ميموڪ ڦڊوڻ ڪاين سڪلينن ڪاين يڄ ڦالم ڦڊوڻ ايت ڊ  
ڪلورڪن اورڻ ڊبالٽڪن ڦڊ توبه هنومان ايتڻون تياڊ ڦاڊ جوڻ مڪڻ بيراڻ اڊ ڪاين يڄ ڦالم  
استان مهرچ راون ايتڻون تياڊ ڦاڊ مڪڻ ڊسورهن ڦنت ڪاين ڦڊ سينٽ ڊيوي ستله ڊڊر  
اوله هنومان مهرچ راون مپوره ڦنت ڪاين ڦڊ سينٽ ڊيوي ايت مڪڻ ايتڻون ميماسڪن  
ايڪرڻ مڪڻ کات هنومان ڦڊاله تياڊ ڪواس همب منڊريٽ ساڪت اين بايڪله سڪر همب  
ڊبواڻي ميمق مڪڻ ڪاڻ مهرچ راون تواڻيله ميمق ايت ارڪين مڪڻ ڊتواڻي اورڻله ڊغن  
ميمق براڻس ۲ تڻاين سڊه ايت مڪڻ ڊسوره باڪر ڦڊ سڪل توييڻ ستله ڦلاله ڪاين ڦڊ توبه  
هنومان سواتڻون تياڊ هاڻس اڻييل تڻڳل سڊيڪت ڪاين ايت ڦڊ ايڪرڻ مڪڻ هنومان ڦون  
ملمقت ڪاڻس بيوڻن استان مهرچ راون مڪڻ استان ايتڻون هاڻسله شيدان مڪڻ ايتڻون  
ملمقت ڦڊ سڪل روم ڇتري منٽري هلبالڻ ڊان سڪل روم اورڻ ڦالم نڪري لڻڪڻوري  
ايت سموان هابس هاڻس ڊباڪر اوله هنومان مليڪن يڄ تڻڳل روم سينٽ ڊيوي جوڻ يڄ  
تياڊ ڊباڪرن ستله ايت مڪڻ هنومان ڦون ترجن ڪڊالم لاوت ستله ڦاڊله اڻي ايت مڪڻ  
هنومان ڦون ڊانڻ ڦڊ سينٽ ڊيوي مڪڻ ڪناڻ ياتونڪ تون ڦتري ماريله تونڪ ڦاڊڪ  
باو ڦڊ ڦاڊڪ ڪنڊ سري رام مڪڻ کات سينٽ ڊيوي هي هنومان اڊڻون اڪن همب اين  
تله برسمنه تياڊ ڊاڻت لڪلاڪ يڄ لايڻ ميمڪڻ توبه همب مليڪن سري رام جوڻ اڊڻون  
اڪن سري رام ايت اورڻ ڦاڻه لاڻ تياڊ برون ڦالم دنيا اين مشهور ڦرڪان ڦڊ سڪل عالم  
اين

اين کارن استرين دلريکن اورځ تياډ کواس دامبلن مکډ داوښن اکن اورځ لاین مکډ ډاډت  
 استرين کمبال کډدان ټاکت غایب نام تونکډ سري رام ډکات اورځ هي هنومان یغ کهندق  
 هات همب اين ډيونډن مهرچ راون مکډ دامبلپاله اکن همب دغن گاکښن مکډ سسځځپاله  
 اي ڦيلوان تياډ برلون هي هنومان هباي ۲ کناکن سمبیکډ کباوه کاکډ سري رام جاشن تياډ د  
 سمځيکن سمبه همب اين شهډان مکډ کات تون ڦتري ڦرځيله اشکو نايکډ کائس گونځ  
 سرنديب ډسناله اډ سوات بات هيم تمځت اډم تورن ډردالم سرگډ مکډ تون همب  
 سجود ډان ڦلق چيم اوله تون همب بات ايت ډهول مکډ ډسناله تمځت تون همب  
 برتمځو ملهځت کمبال کډد سري رام سته اي منځر کات تون ڦتري ډمکين ايت مکډ  
 هنومان ڦون سجود ڦډ کاکي ستي ډيوي لال اي تورن برجالن نايکډ کائس گونځ سرنديب  
 ايت لال اي ڦرک کډد بات هيم تمځت نبي اډم تورن ايت سرت ډانځ لال اي سجود  
 منبارځ سمبه بات ايت ډان ڦلق ډچيمن سته ايت مکډ ايڻون منځرکن ډيرين جاد  
 سجځکل جوکډ تځځين مکډ اي نايکډ کائس بات ايت لال اي برتمځو ڦډ بات سرت ملهځت  
 منوج نځري لکر کتکين مکډ دغن سکتیکډ ايت جوکډ سميله مکډ ايڻون ډانځ مځاډ  
 سري رام شهډان مکډ تيه سري رام هي هنومان منکال اشکو ډانځ مکډ سمبه هنومان  
 ياتونکډ بيارو ڦاتکډ ډانځ سساعت اين جوکډ مکډ هنومان ڦون سجود ڦډ کاکي سري رام  
 مکډ سکل یغ ډليتن ډان ډډغرډ ډان یغ ډډرډوتډ ډرملان ډانځ کډد کسډاهنډ سکليڻ  
 ډډرسميکنډ کډد سري رام مکډ ايڻون ترلال سکچت منځرکن ورت سيت ډيوي لاځ هيدډ  
 ايت شهډان مکډ کات سري رام هي هنومان سکليڻ کرج یغ اشکو کرجاکن ايت سمان  
 بايق ڦرجانم هان اکن ممباکر لځکڦوري ايت جوکډ بوکن کراج لکلاکډ ډمکين کارن نځري  
 لځکڦوري ترلال مایځ اکډ اکن اف گنان اشکو بنساکن مکډ هنومان ڦون تنډق ډرډيم ډيرين  
 کلکين مکډ سري رام ڦون برتیه هي هنومان اکن سکارځ اين اف بچرام اکن ممباورعيت  
 کيت یغ براتس ۲ لقس اين کنځري لځکڦوري کارن نځري ايت ڦولو ډتغه لاوت مکډ سمبه  
 هنومان ياتونکډ ڦډ بچار ڦاتکډ مليکن کيت ايکټ لاوت ايت مکډ کيت تمځت اکن تتين  
 ممباورعيت برجالن کلځکڦوري

“ Brother, said *Maharāja Ravana* what means can we devise to put to death this diminutive monkey (who has played such mischievous tricks),

tricks), seeing that of all the various weapons employed not one has had the effect of wounding him?" *Hanumān* (overhearing this question) replied, "O my lord, if your imperial majesty wishes to slay your servant, and that his death should be immediate, cause his whole body to be wrapped in cloth; when so wrapped let oil be thrown upon him, and that being done, let the body of your servant be consumed by applying fire to the cloth, from the head of your servant down to his feet." Having heard this, *Maharāja Ravana* gave instant orders for wrapping folds of cloth round his body, which his people proceeded to put in execution; but as soon as *Hanumān* felt the wrapper, he began to increase his own size, and although some hundred pieces of cloth were used, still were they insufficient for wrapping him, for the more they attempted to wrap, the more his bulk was enlarged. The king then gave command for opening the warehouses, and all the cloth stored therein was brought forth and employed to wrap the body of *Hanumān*, but still it was not sufficient. All the cloth that could be found in the king's palace was expended to as little purpose. He then ordered a request to be conveyed to *Sīta Dēvī*, that she would furnish such cloth as might be in her possession. As soon as *Hanumān* heard that *Sīta Dēvī* was to be called upon to contribute, (thinking it time to desist), he clapped his tail between his legs, and cried out, "It is enough; I can no longer endure this torment; begin now to throw the oil upon me." *Maharāja Ravana* then gave orders for pouring oil over him, and when his people had poured out some hundred jars, he directed them to set fire to every part of his body. The wrapping cloth was all presently in a flame, but the person of *Hanumān* did not sustain the smallest injury. When only a small portion of the cloth, at the extremity of his tail, remained uncon-

sumed,



sumed, he jumped upon the roof of the king's palace and set it in a blaze; he then jumped upon the houses of the nobility, the ministers, and principal officers, and finally upon those of all the inhabitants of the city of *Laṅkā-pūrī*, which were burnt in a general conflagration; the house in which *Sītā Dēvī* resided alone remaining untouched by the flames. This being accomplished, he plunged into the sea, and as soon as the fire of his tail was extinguished, he repaired to the presence of his royal mistress, to whom he said, "O princess come now along with me, and suffer thy slave to convey thee to *Srī Rāma*, thy beloved lord." "Thou knowest, O *Hanumān*, replied the princess, that I have bound myself by a solemn vow, never to suffer any male being to put his arms about my body, excepting my honoured lord alone, (and cannot therefore be the companion of thy flight). But is not this *Srī Rāma* a valiant personage, unrivalled in this world, and boasting a fame as extensive as the universe? Now when the wife of such a man has been ravished from him, is he incapable of effecting her recovery himself, that he should commission another person to execute for him the office of restoring his wife to his bosom? Must not his high reputation be tarnished in the opinion of mankind? I will tell thee, *Hanumān*, what is the desire of my heart; that he may himself put *Maharāja Rawana* to death, and rescue me with a mighty arm, and a prowess worthy of his exalted name. Lay these my sentiments, O *Hanumān*, at the feet of my lord, and fail not to communicate to him my resolution." The princess then added; "Pursue the route I shall point out for thy return. Ascend the mountain of *Sarandīb*, where thou wilt perceive a black rock, the spot whereupon ADAM alighted in his descent from heaven. Make thy obeisance to this rock, embrace and kiss it; and having so done it will serve thee

for a position from whence to spring when thou jumpest back to the presence of thy master." Having heard these words he threw himself at the feet of the princess, and then left her to proceed on his journey. Having ascended the mountain of *Sarandīb*, and approached the black rock, that sacred spot where the prophet ADAM first touched the earth, he prostrated himself before it, grasped it with his arms and kissed it. He then shook himself, and reduced his size to the height of a span only; when making a spring from the rock, he jumped towards the city of *Lakar-katakian*, and in an instant arrived there. Upon presenting himself to *Srī Rāma*, he was asked at what time he had returned? He replied, "this very moment," and then throwing himself at *Rāma's* feet, he made a full report to him of all that he had seen, of all that he had heard, and all that he had done, from the commencement of his embassy to its ultimate completion. Every circumstance was faithfully narrated. *Srī Rāma*, after expressing his joy at hearing that *Sītā Dēvī* was still living, addressed *Hanumān* in these words. "O *Hanumān*, every proceeding of thine, every act thou hast performed merits my approbation as good service, with the exception only of what relates to the burning of the city of *Laṅkā-pūrī*. This was not an act of manly valour. I feel sentiments of strong compassion for the (unfortunate inhabitants of the) city. And what useful purpose could its destruction answer?" *Hanumān* hung down his head and remained silent. After a short pause *Rāma* said to him; "Now, *Hanumān*, what is your opinion as to the most practicable means of transporting our army, which consists of many hundred thousand troops, to *Laṅkā-pūrī*, which (as you know) is an island surrounded by the sea?" "My opinion is, replied *Hanumān*, that our only effectual operation will be that  
of

of damming out the sea by a mole, to serve as a bridge for marching the army into *Laṅka-pūrī*."

.....

ارکین مک هنومان فون دسورهن ماسق اوله مهراج راون کدالم فاگر مک تنکال هنومان  
معاذ ایت مک دلیهتن مهراج راون دودق قد سوات تخت یغ تغئی داذ اوله سکل  
راج ۲ دان چتری منتری هلبالغ سکلین شهدان مک هنومان فون منجولرکن ایکن سراتس  
دث فنجغن مک دلغغن لال ای دودق دانس ایکن مک هنومان دان مهراج راون فون  
سام تغین سنله سده ای دودق مک سکل کانت سري رام دان سورت اینتون د انجقکنش  
کقد مهراج راون

"Orders were then given by *Maharāja Ravana* for admitting *Hanuman* to the audience (as ambassadour from *Srī Rāma*). When he was introduced to the presence, he perceived the monarch seated upon a high throne, surrounded by all the feudal princes, the nobles, ministers, and warriors, and resolving that his master's consequence should not suffer from any degradation of himself, he extended his tail to the length of an hundred fathoms, and having coiled it in spiral folds, he sat upon it; by which means he and *Maharāja Ravana* were seated at an equal degree of elevation. Having thus placed himself, he communicated the proposals of *Srī Rāma*, and delivered his letter to the *Maharāja*."

.....

مک ترسبته فرکتان استرین یغ برنام تون فتری کمال اندر دیوی تنکال ای فغن سنله  
ای منغر بون تمثک اندر اجت مک ایفون ترکجت باغن درود لغان دلیهتن سوامین تیاد  
دان دخبرکن اورغ سده مات ایت حتی مک نون فتری کمال فون مناعس لال فغن تیاد  
خبر اکن دیرین مک بندان فون داتغ دغن راتغن تاغن لال سیرمن دغن ایر ماور مک  
تون فتریفون ایثله اکن دیرین لال دلفقن لیبرانتقن لال ای مراتف دمکین بوپین واهی تون  
جمال ادق واهی پاو ماکت ادق هیلغ دمان ادق چپاری لنپف دمان ادق چپاری مان  
اد

ان سکارغ تون سٹای ادق دافتکن تون دقادغ مان گراغن تون دگونخ مان گراغن تون درسب مان گراغن تون دمیدان ابغکہ کونن سٹای ادق دافتکن مغانلہ تون مننگلکن ادق مالغ چلاک این تغه تون مریب ادق تون لنپش دمان تمقت تون دیلغ دغدغ<sup>۲</sup> ادق مالغ تئگل سورغ ابغک بایق بدی ابغک تیدق کتراکن ابغک تیدق کبندغکن واهی سدهله فوس هات ستوا چلاک بنر جدیکن بادق ماکن انتن واهی تون انتد تئگل دغن یتیم انتد تئگل دغن فیاتون جدیکن فوشت، فغوتن انتد جدیکن توانن اورغ جدیکن گامتگمیتن اورغ حتی مک تون فتری فون برمودنله کغد بندان هندق فرگ بیلا مک بندان فون ترلال ساعت مناعس مک دقلق دان دچیم اکن انتن مک دبوچقن دغن کانت یغ مانس<sup>۲</sup> تیاد دبری بندان بیلا مک کانت بندان جاعنله تون بیلا کارن انتق تون لاث کچل جگ سده بسرمان بچار تون مک تون فتری مغمبل کرس هندق منیم دیرین لال دربت اوله بندان

“ It has already been mentioned that the wife (of *Indra Ajit*), the princess *Komāla Indra Dēvī*, was in a swoon (at the time of his departure for the field of battle, under the walls of *Laṅṅka-pūrī*); but upon hearing the war shout of his army, she suddenly started, and awoke from her state of insensibility. Perceiving that he was no longer near her, and intelligence arriving of his being slain, she wept and fainted away. Her mother came to her, lamenting and weeping, and sprinkled her with rose water. Upon recovering she threw her arms about the neck of her infant daughter, and then loudly gave vent to her grief in these words: “ Alas my honoured lord! O thou who wert the ornament of my life, thou art lost, and where shall I search for thee? thou hast vanished, and where shall I seek thee? Where is now my lord, that his sister (spouse) may find him? In the plain, I pray thee, where is my lord? in the mountains, where is my lord? in the woods, where is my lord? In the field of battle have you chanced to see my brother, where his sister may find him out? Why did my lord abandon this his unfortunate  
and



and wretched mate? At the very moment of his pressing her to his bosom, he disappeared from her sight. In what place is he concealed from the view of his disconsolate, forlorn sister? My brother was endowed with superior wisdom. None could equal him, none could be placed in comparison with him. Alas, those ferocious beasts have glutted their appetites (with his flesh), savage as the rhinoceros who devours its own offspring! Alas, my lord, thy child is left, a helpless and destitute orphan; she is reduced to the state of one in need of charitable protection; to the state of a captive slave, liable to be profaned by the touch of vulgar hands." The princess then bid farewell to her mother, with the intention of ascending the funeral pile of her husband; but the mother, with a flood of tears, embraced and kissed her daughter, endeavouring with sweetly-affectionate words to sooth and divert her from the resolution of burning herself. "Think not, my child, said she, of making thyself a sacrifice whilst the age of thy infant is yet so tender. When she shall stand less in need of thy care, do as thou mayest judge right." The princess then seized a kris, and attempted to stab herself, but her mother snatched the weapon from her hand."

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EXTRACTS from the POEM of *Radin Mantri* and *Kani Tambuhan*.

سرت ترشندځ تامن اشوڪ	*	بيروله هانت بگند نن سڪ
حيران ملبيت كنتم د تامن	*	سرنديت فون داتځ برتگرن
ردين فون سگر معمل سميتن	*	مپمشت بورځ يځ كليشتن
هڅگف سگنځ فون رموتن	*	تريځن داتځ برلثانن

D d d

ستڼه د ټوهن ناگساري	*	تربغه اي ټرځ ماري
سلاکو منگرکن ردين منترې	*	ايتڼو برجالن مغمثيري
اولين ردين لالو د سمثيت	*	کنا سئير بورغ سرنديت
جانه کڼوهن چمڅاک برافت	*	کدالم ټاکر کون يځ بريکت
بورغ ټون جانه دغن ټرلاهن	*	هڅکف د تن کن تمبوهن
برداغ سمبه کن تداهن	*	تونک چوب تڅکف ټرلاهن
سقرت دسوره اورغ کماري	*	سرنديت نن داغ مپراکن ديري
کن تمبوهن بڅکت سراي برديري	*	هندق د تڅکف بورغتون لاري
ردين برتڼه کڼد ويردنداي	*	ککق وي کمان بورغ نن تادي
هندقله تڅکف باو کماري	*	ويردنداي مېمبه لالو ټرځ
جکلو کدالم کون يځ تڅکي	*	بتڅاله تيڼو بچار لاڅ
برجالنله اي ټرځ سورغ	*	لننس کڼتنو برکروبڅ
دتننغن درچله لوبڅ	*	د لينتن بورغ اداله تربڅ
ردين ټون سگر ټرځ کسيت	*	منيڅق کڼد کون باتو
کتاب ککند سيڅاکه ايت	*	لکون سقرت انق ټرراتو
سرت ترڅندځ حنين برديري	*	لکون تيدق لاڅ ترصبر
حيران ترچڅ ټياد ترکات	*	لاليله دغن ټمنداعن مات
ويردنداي ترسېم مانس گمر رساڅ	*	ټيوله اکن هات تولنڅ
دليښتن رادن حيران ترچڅ	*	برداغ سمبه درېلاکڅ
ټغيران وي بایک براڅکت ټولڅ	*	جاڅنله ممندغ کڼد انق اورغ
ټاکک نن سده مندغ ورت	*	ټتري توانن کونن سمات
جاڅنله کيران تونک همثيري	*	کارن دکاول ټاکک سوري
جکلو سده تونک براستري	*	مساکن تيدق بکند بري
ردين برتڼه درج برسري	*	تيدقله اک ماھو کمبالي
ټنڅکو ټنتو سوره کماري	*	اک نن هندق برتان سنديري
ويردنداي مېمبه لال ټرځ	*	کتاب ټامن سگرله ماري
تڼه دټکگل ردين منترې	*	اي ټون تاکت داغ برلاري

سرت دانغ دودق مېمبه	*	مېندقن کڙلن لال کنانه
ردین ترسېم سراي برتینه	*	فامس وي بوک فنتو کوک
بردانغ سمبه فنگکو فنتو	*	فانگ نې تاکت دلارغکن راتو
دسوره کوالي کوک باتو	*	سورغون جاغن دبري کسیت
ردین برتینه دشن مرک	*	مېره قدم ورنان موک
هندقله سگر اشکو بوک	*	اک نې ماسق سورغ جوک
جکلو تاهو اشکو سغه	*	سکارغ کچنچ کلام لوله
فنگکو فنتو ترلال تاکت	*	توین گمتر تولغ گمرتق
سفانقون تیدق دي مپاهت	*	کچنچ فنتو سگر د فاهت
دبوکان فنتو اوله سفامس	*	پېروله هات بگند پامس
ملکه ماسق کدالم تامس	*	دلور فنتو دتغکلکن تمس
تنکال ماسق ردین منتری	*	دلبیت اوله سکلین فتری
سکلینق ایت هابسله لاري	*	تغکله کن تمبوھن سورغ دیري
ردین فون دانغ دربالک	*	دچایش تورق تاغن د فک
کن تمبوھن ترکجت سرت مېندغ	*	دالم هتین سیقاله اورغ
هندقله لاري کبالق کت	*	ردین ترسېم مانس برکات
اده امسک بدیادري	*	کمان تون هندق لاري
چپاي مات وجه برسري	*	جیواک جاغن تاکت دان غري
سبب فون ککند دانغ کماري	*	هندق برتان تون سندیري
دمناکه تمثت دیس نکري	*	بتاف حال تون کماري
یا وي اف تمام تون	*	کاین نې اف نام تنون
مناعس تندق کن تمبوھن	*	هتین گنده تیدق برکتون
بردانغ سمبه دشن فرلان	*	سوران مانس مېري راون
نمان فانگ کن تمبوھن	*	کرشیخ وایغ نام تنون
دتیپکن اوله فاک سورې	*	سکلین برتنن سھاري ۲
اکن فای نې تونک براستري	*	کباجر کولن مېنغ فتری
ردین مپاهت سمبل ترانا	*	کباجر کولن تیدقله سھاري

تونه پاو درج یخ ایلق	*	دښمن لیږسرای د بوجق
هیلع دمان ککند چپاری	*	تونک سږت بدیادری
ای څون مناعس مغمسکن ډیری	*	د چیم اوله ردین منتری
څد رساڼ ترلال غری	*	څد فیکر سگل څرڅری
مرکاله کلن څرمیسوری	*	سبب څربوتن ردین منتری

Upon coming in sight of the ornamented pleasure garden,

The heart of the prince felt new rapture.

The blossoms were the subject of his admiration,

And the birds drew near as if to welcome his steps.

*Radin* immediately took his arrow-tube,

To shoot the birds that were within his view.

They alighted upon every *rambutan* tree,

And flew and hopped around ;

Some on the flower-bearing *nagakehsir*,

Fluttering about in every direction ;

All seeming to invite the approach of *Radin Mantri*,

Who still advancing nearer to them,

Blew an arrow through his tube

And struck a *serendit* bird.

It descended near to a tree bearing *chumpaka* flowers,

Within the enclosed precincts of the garden,

And falling gradually,

Alighted upon the loom at which *Kani Tambuhan* worked.

One of her companions hastening towards her, said,

“ Will not your highness gently try to catch it ?

“ As if it had been commissioned hither,

“ The bird comes to deliver itself up.”

*Kani*



*Kani Tambuhan* instantly arose,

And endeavoured to seize the bird as it ran from her.

*Radin* (in the mean time) thus addressed *Wīra Dandāni*;

“ Which way, my brother, flew the bird we saw just now ?

“ I wish you to catch and bring it to me.”

*Wīra Dandāni* made his obeisance, and then went his way.

“ If, said he, it has fallen within these lofty walls,

By what contrivance shall I be able to get at it ? ”

He proceeded onward, alone,

Until he reached the gate of the enclosure.

There, espying through a crevice,

He perceived the bird fluttering about.

*Radin* presently followed him to the spot,

And looking through an interstice of the wall,

Said, “ Who may that be, my brother,

“ Whose appearance bespeaks her the daughter of a prince ? ”

Continuing to gaze, his heart began to throb,

And he could no longer restrain his impatience.

His astonishment deprived him of utterance,

His senses being overpowered by what his eyes beheld.

*Wīra Dandāni* smiled, though with feelings of anxiety,

Knowing the state of his companion's heart ;

And as he perceived him lost in admiration,

Thus spoke, as he stood behind him.

“ I think it is advisable that we should return,

“ And leave off gazing at the daughters of other men.

E e e

“ Your

“ Your servant has heard it reported

“ That the person you see, is no other than a captive princess.

“ Do not, I pray your highness, remain so near,

“ As she is guarded by the order of your royal mother.

“ So soon as you are married (suitably to your rank),

“ Can your father have any objection to giving her to you ?”

*Radin* replied, with an animated countenance,

“ I do not chuse to return.

“ Order the keeper of the gate to come hither,

“ That I may question him myself.”

*Wīra Dandāni* bowed and left him.

He said to the porter, “ Follow me immediately ;

“ By *Radin Mantri* is your attendance required.”

Affrighted at the summons he came running,

And when he drew near, made his obeisance,

Bending his head to the earth.

*Radin*, smiling, said to him,

“ Open this gate my old friend.”

The porter, still approaching, said respectfully,

“ Your slave is afraid to do what his mistress has forbidden.

“ Her orders to me are to guard these stone walls,

“ And not to suffer any one to enter.”

*Radin* said to him angrily,

His face glowing with passion,

“ You must open it instantly ;

“ And no person beside myself shall enter.

“ If

“ If you refuse, be assured

“ I shall immediately cut your head to atoms.”

The gate-keeper became exceedingly terrified ;

His body quaked and his bones rattled.

Without being able to say one word in reply,

He drove back the bolt of the door.

The entrance being thus opened by the old man,

The indignation of the prince was soothed.

He stepped forward and passed into the garden,

Leaving his companions withoutside the gate.

Upon *Radin Muntri*'s entering,

He was observed by all the young attendants,

Every one of whom ran away,

Leaving *Kani Tambuhan* entirely to herself.

*Radin* drawing near whilst her back was towards him,

Suddenly snatched her shuttle and seized her hand.

*Kani Tambuhan* being alarmed looked about,

Saying to herself, “ Who can this be ? ”

She tried to run behind the garden-seat,

When *Radin*, smiling sweetly, said to her,

“ O ! my lovely celestial nymph,

“ Whither do you wish to flee ?

“ Your eyes glisten, your countenance glows ;

“ Do not, my soul ! be terrified or angry.

“ Your brother's motive for coming hither,

“ Is only to make inquiry of yourself,

“ What

" What country gave you birth,

" And what events have brought you to this place ?

" What, let me ask is your name,

" And how do you name the cloth you are weaving ?"

*Kani Tambuhan* wept and hung her head,

Her mind being extremely agitated.

Gently making her obeisance,

She said with a sweet, affecting voice,

" The name of your servant is *Kani Tambuhan*,

" And that of my work is *karinḡsang wayang*.

" Our gracious mistress has given directions,

" That we should all be daily employed in weaving,

" For the lady whom your highness is to take to wife,

" The princess whom you are going to woo at *Banjar Kulan*."

To this *Radin* replied with a laugh,

" To *Banjar Kulan* I am not going."

He embraced her neck, and caressed her, saying,

" O ! my life, how beautiful thy countenance ;

" Thou art to be compared to the celestial nymphs,

" And if thou vanishest from me, where can I search for thee ?"

*Radin Mantri* then proceeded to kiss her,

When she cried out, and wrested herself from him.

All the damsels now thought of interfering,

And felt indignant at his conduct.

" This proceeding of the prince (said they)

" Will presently draw upon us much anger from the queen."



لال بریتہ فریسوری	*	فلبای فُعلُک ای کماري
فلبای فون دانغ مغمغیري	*	لال برسبد بگند سندیري
باو اولم سینتمبوھن	*	بوغکن ای کدالم هوتن
ای برکات فرلاھن ۲	*	قادمکن جاعن دبري کلیاتن
سقرت فاسنک جاعن بروبه	*	فلبای فون اندر لال میمبه
سُکُل یغ مغادف هتین بردر	*	مغان فوجت توین کُمر
فیکرله ای ددالم هات	*	فریسوری این جاهت فُکرُي
بدین نجس سقرت شیطان	*	مارهن تیدق دانت، دتاهن
سُکُل فُرفُری بلس کسین	*	ملیعت لاکو کن تمبوھن
بریتہ فول فریسوری	*	باو سینتمین سکر فُرُک
جکلو مندافتکن اتق منتری	*	سورهن انتک باغت کماري
لالوله بغکت کن تمبوھن	*	تورن برجالن فرلاھن ۲
دُیرُغن فُعلیغر کن تداهن	*	فلبای برجالن درهداشن
ممندغ لاکو دی برجالن	*	سقرت بولن درافت اون
تتکال بولن فرما رای	*	مغان دتنتغ مغان برجھای
سُکُل یغ ملیعت ترلال سایغ	*	کن تمبوھن تیدق منوله کبالاغ
ستله سمثي کلور فنتو	*	ترسندر سدیکت کاکي دسیت
برفیکرله ای ددالم هتین	*	سدھله سمثي گُراغن جنجین
ترکنشکن کاسه سوامین	*	لال برسدر اکن دیرین
تیداله رفان اک برمو	*	دغن ککند ردین اینو
ایر متان جوٹ برچچورن	*	تمن کدو ترلال کسین
فلبای برکات فُد کن تمبوھن	*	باغت سدیکت تونک برجالن
ماسنک کیوتن فربورن	*	سٹای سکر برمو تورن
ستله سمثي کُثي سوشي	*	فنتین انده ترلال فُری
انه لسو بدنن لالی	*	فُد فُعلیغر کدو تاغن مپای
هتین ساعت بریایو ۲	*	سقرت دغغ دؤوشٹ بابو

برهنټي سکتیک د باوه څوښ	*	رساڼ تیدق لاشځ ترچالڼ
ځلباي برکات کُډ څرمځون	*	کُځاهي افاله څرلاهن ۲
سديکت لاشځ ملالوي هوتن	*	برتموله تمځت څربرون
کن تموهن برچالڼ څول	*	سرت د کُځاهي کاکي دهيل
مندځرکن بويي بورځ بلدو	*	مکين برتمبه هښين څيلو
ترکنځکن کات ردين اينو	*	تتکال ممبوچ سمبل برادو
اد سوانت باتويځ رات	*	ترهمځرځان سڅرت کت
ځلباي برقالځ سراي برکات	*	دسنيله تونک څرهښتين کيت
نايکله دودق کن تمبوځن	*	برجنټي کاکي دځن کللاهن
کات څغلير کن تداهن	*	څررساڼ څاتک ساعث برسلاهن
تمځت نن سمق تياډ برکتهځن	*	تياډ بکس اورځ برچالڼ
برتمبه کُنده هابت کن تمبوځن	*	ججم درج برهمبورن
سوانتځون تيدق اثب کښان	*	هان جوک مپاڅو ايرمتان
لال مناعځس کدو همبان	*	هیلعله عقل بدې بچران
کن تمبوځن برکات سمبل برديري	*	څامن وي معاث کيت کمباري
کارن سده تغځي هاري	*	جاوهکه لاشځ ردين منټري
ځلباي مپاهت څرلاهن ۲	*	دسنيله تونک څرهښتين
څاتک د تيتيکن راتو څرمځون	*	ممباو تونک کدالم هوتن
دسوره بونه اوله څرميسوري	*	کارن دودق دځن ردين منټري
کينچرکولن ممينځ څتري	*	کالو تا ماهوردين براسټري

.....

مندځرکات کن تمبوځن	*	ځلباي ساعث بلس دان کسيهن
بردانځ سمبه دځن څرلاهن	*	تونک امځوني بارځ کسلاهن
افانه داي څاتک نن تون	*	تاکت دسمځاهي راتو څرمځون
هاري اين جوک دسوره فادمکن	*	تيدقله داثت څاتک ساليکن

.....

جک برتمو دځن کاکځ منټري	*	سمځيکن سمبه کباوه دلي
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ککله تونک د دالم نگري	*	سلامه سمفرن تونک براستري
سگل فاسن کن تمبوھن	*	ستله د دغر کن تداھن
مناعس تندق دياتس ربان	*	هتيه بلس ساعته کسيه
بانپله کاي کن تمبوھن	*	ايرمتان جوک برهمبورن
تتکال د دالم نگري تاجع فور	*	درکچل فاکت فليپر
سمسام مرسي سغسار	*	سدیکت تيدق د بري چدرا
هندقله مات برسسام	*	نيتن فاکت درسلام
هتچر لوله راس هتيک	*	مغکن دکنغ برتجه فيلو
تياد ترشندخ حال تونک	*	فامن وي بونه بيت دهول
کرجاکن نيتنه فرميسوري	*	برتيته فول ردين فتري
فلباي ترلال امت سياغي	*	مندغر کات دمکين اين
مغونس کرس لال دسارغکن	*	تيان اکن بونه فد فرسان
دتيکمن داد ترس کبلاکغ	*	کرس سمشان متان فاجع
ريپله اي فرلاهن ۲	*	مرساي تیکم کن تمبوھن

" The queen then gave command

For calling the *bostangi* to her presence.

The *bostangi* attended, and drawing near,

The royal personage said to him ;

" Take with you *Sz Tambuhan*,

" And convey her to the woods."

To which she added, in a low voice,

" Extinguish her so that she shall be no more seen.

" Dare not to vary from my orders."

The *bostangi* retired, making his obeisance.

The hearts of all who were present throbbed,

Their countenances became pale, and their bodies trembled.

They

They thought within their hearts,  
 This queen's disposition is most wicked;  
 Her mind is diabolically vile;  
 And over her passion she has no command.  
 All the princesses felt emotions of pity,  
 On perceiving the situation of *Kani Tambuhan*.  
 The queen again said,  
 " Let *Sī Tambuhan* be immediately taken away;  
 " And should you meet the prince (in the forest),  
 " Desire my son to come to me with speed."  
*Kani Tambuhan* then arose,  
 And with slow steps descended (from the palace),  
 Followed by her consoling friend *Kani Tedahan*;  
 The *bostangi* walking in front of them.  
 To those who beheld her departing,  
 She appeared like the moon amongst passing clouds;  
 Like the moon in the fulness of her orb,  
 Which seems the brighter the more it is contemplated.  
 Every beholder was filled with compassion.  
*Kani Tambuhan* did not give a look behind her.  
 Having reached the outer gate,  
 She sat down awhile to rest her feet;  
 Impressed with the idea  
 That her existence drew near to a close.  
 She reflected on the tenderness of her husband,  
 And then upon her present condition.

" There



“ There appears no probability of meeting

“ (said she) my lord, *Radin Inu*.”

The tears gushed from her eyes ;

And her two attendants sympathised with her.

The *bostangi* said to *Kani Tambuhan*,

“ Let us proceed, my lady, with more expedition,

“ Towards the forest where game abounds,

“ That we may the sooner find the prince.”

Having reached the bank of a river,

The strand of which was beautifully smooth,

She felt extreme lassitude,

And grasped the hands of her two female friends.

Her respiration became violent

As the sound of rushing wind.

She reposed for a moment beneath a tree,

Doubtful of being able to proceed.

The *bostangi* again said to the women,

“ I pray you keep moving slowly onward ;

“ We shall presently have passed the wood,

“ And shall arrive at the hunting-ground.”

*Kani Tambuhan* set forward once more,

Making an effort to draw her feet after her.

The notes of the velvet-coated birds,

Added only to her melancholy,

Serving to remind her of *Radin's* conversation,

When he amused her in the hours of repose.

G g g

They

They now came to a level rock,

Formed by nature like a seat.

Their conductor turning towards them, said,

“ Here, my lady, is our resting place.”

*Kani Tambuhan* got up and sat upon it,

Her feet hanging down from excess of fatigue.

*Kani Tedahan*, her faithful attendant, said;

“ The apprehensions of your servant are strongly excited,

“ Led as we are into this wilderness,

“ Where there is no mark of human footstep.”

These words increased the anxiety of her mistress.

And pearly drops ran down her face.

She uttered not a word,

But only wiped the tears from her eyes.

Her two attendants also wept,

And continued in a state of stupefaction.

*Kani Tambuhan* rising from her seat, said,

“ Wherefore, my old man, are we brought hither ?

“ The day being now far advanced,

“ Is the prince *Radin Mantri* still at a distance ?”

The *bostangi* replied in a serious tone,

“ This, my lady, is the limit of our journey.

“ Your slave received command from the queen,

“ To conduct your highness into this wood,

“ And here to put you to death,

“ On account of your cohabitation with *Radin Mantri*,

“ Who

“ Who was matched with a princess at *Banjar Kulan*,

“ And may now refuse to take her to wife.”

.....

Hearing these words from *Kani Tambuhan*

He was affected with strong emotions of pity.

Approaching, he mildly said to her,

“ Pardon, O lady! whatever offence I may be obliged to commit.

“ How can your slave avoid it,

“ Under the terror of being put to the test of an oath?

“ This day, my orders are to extinguish your life,

“ And I cannot possibly evade them.”

.....

“ If you should meet with my lord the prince,

“ Convey to him my humble salutation,

“ With my wishes for perfect happiness in his marriage,

“ And a long and prosperous reign.”

*Kani Tedahan* having attentively listened

To all the commands of her mistress,

Was overwhelmed with grief;

And as she bent her head upon her lap,

The tears gushing from her eyes,

Moistened the garments of *Kani Tambuhan*.

“ From your childhood, said she, I have taken care of you,

“ Whilst we still dwelt at *Tanjong-pūra*.

“ No difference ever arose between us;

“ And we have been companions in misfortune.

“ Your

" Your servant's wish has long been,  
 " That in death also we should be companions.  
 " Reflection only augments my grief,  
 " And my heart melts within me.  
 " Slay me first, O my father!  
 " That I may not witness the fate of my mistress."  
 The princess then said with dignity,  
 " Proceed to execute the commands of your queen!"  
 Her words thus pronounced  
 Excited pity in the heart of the *bostangi*,  
 Whose own feelings would have restrained him from the deed.  
 He drew his *kris*, and again he sheathed it;  
 But thrust, at last, the long and well-tempered blade  
 Into her breast, till the weapon appeared at her back.  
*Kani Tambuhan* on receiving the fatal wound,  
 Fell without a struggle to the earth."

---

SPECIMENS of the *Pantun* or proverbial SONNET.

کوفوآ تربغ مانئغ	*	تربغ دلاوت د هوجغ کارغ
هات د دالم مناره بمبغ	*	در دھول سمغي سکارغ
تربغ دلاوت د هوجغ کارغ	*	بورغ نسور تربغ کبندن
در دھول سمغي سکارغ	*	بايق مود سده کئندغ
بورغ نسور تربغ کبندن	*	بولون لاٹ جاته کفتاي
بايق مود سده کئندغ	*	تياد سام مداک اين



دو څوله انځۍ مړقات	*	بولون ځانه ګفتاني
سڅکه ځنډي مېمېوځو هات	*	تياد سام مډاکځ اېن

“ Butterflies sport on the wing around,  
They fly to the sea by the reef of rocks.  
My heart has felt uneasy in my breast,  
From former days to the present hour.

They fly to the sea by the reef of rocks.  
The vulture wings its flight to *Bandan*.  
From former days to the present hour,  
Many youths have I admired.

The vulture wings its flight to *Bandan*,  
Dropping its feathers at *Patani*.  
Many youths have I admired,  
But none to compare with my present choice.

His feathers he let fall at *Patani*.  
A score of young pigeons.  
No youth can compare with my present choice,  
Skilled as he is to touch the heart.”

.....

څوتسله تمبا ټڅکل تالي	*	انځۍ دار منمبا څريکي
ځاځنډله تون بروسق هات	*	بيړله جيو ککند څرک

“ A maiden draws water from the well ;  
The bucket falls off, leaving only the cord.

H h h

Consent

Consent, my life, to the departure of your friend,  
And do not grieve at the separation."

.....

ایکن سلاعت د همشکن	*	کنتل تربع کادر
راس هاشت د لئسکن	*	جاشن د نغکم بار

" The heron flies into the air,  
And dashes down the fish it had caught.  
Forbear to grasp burning embers,  
Or, feeling the heat, you will quickly let them go."

.....

سراهي بريسي اير ماور	*	کرغٹ د دالم بوله
تون سورغ جاد فناور	*	سمشي مسرة د دالم توبه

" Large ants in the bambu-cane.  
A flasket filled with rose-water.  
When the passion of love seizes my frame,  
From you alone I can expect my cure."

---

EXTRACTS from a moral and satirical POEM.

امقت فرکار هندکو چپاري	*	جکلو انتک هندق براسري
صحبته هنداقی سک کماری	*	سقای رومهم کلتی بریري
کدوان اد ریبو دان لئس	*	قرتام اورغ یغ بریغس
کا'مقت اد بدی دان بهاس	*	کتیگت منجلس دان مانس موک
جاشنکو امبل فرمقون بگییت	*	جکلو تیدق ساه سوات
دودقلا اشکو شرت هنتو	*	صحبثقون تیدق ماهو کسیت

" If

“ If you, my son, are about to take a wife,  
 You should look for these four qualifications ;  
 In order that your family may be prosperous,  
 And your friends may have pleasure in frequenting your house.  
 In the first place, chuse a person of good birth ;  
 In the second, let her be the owner of some thousands ;  
 Thirdly, elegant in person and sweet in countenance ;  
 Fourthly, of good understanding and accomplished manners.  
 Should she be deficient in any one of these,  
 Take not such a woman to wife.  
 If you do, your friends will avoid your company,  
 And you will sit moping like a spectre.”

.....

علمون بايق فحمن كورغ	*	سكثون بيچق اورغ سكارغ
تيدق سدر مكان هارغ	*	بنتغ دلاغت دافت دييلغ
رامي برسوال سكثف تمفت	*	چلا منچلا اوشت معوث
دشن ترون فراون برسند	*	فراون سكارغ لكون چندال
بايق مناره سوشن دان مالو	*	بوكنش بكي فراون دهول
بارغ بچار سكيلين تاه	*	سكارغ اين بيده ترلال
انق فراون ثون اد دسان	*	دهان بايق انق ترون
كسداهنن ايت بروت زينه	*	كلكونن ايت برباكي ورن
لكلاكت دان فرمئون سام براي	*	كچوالي انق ۲ سكارغ اين
سبكي اورغ لايي بيني	*	سام برماين كسان سين
امشير كراشن هاري قيامه	*	سكيلين ايت تند علامه

“ It is true that those of the present race are wise ;  
 They have much science, but plain good sense is wanting.

They

They are able to count the stars in the sky,  
 But cannot tell when their own faces are smutted.  
 Their employment is mutual obloquy and recrimination,  
 And every place is filled with inquisitive tattlers.  
 In these days the behaviour of young women is inmodest,  
 Flirting and toying with the young men.  
 It was not the case with maidens of former times,  
 Who possessed much delicacy and sense of shame.  
 Circumstances are now very different,  
 And all sort of conversation is familiar to them.  
 Where there are a number of youthful gallants,  
 There you will find the young women assembled,  
 Whose manners assume a variety of hues.  
 The consequence of all this is but too obvious.  
 Even the children now o'days (imitate their elders),  
 And both boys and girls are equally forward.  
 They play about promiscuously together,  
 With all the familiarity of man and wife.  
 Are not such things evident signs,  
 That the end of the world is drawing near? "

---

EXTRACT from the ANNALS of the Kingdom of *Achin*.

مکت تون کیت ایتئون مات فد هاری احد لائن هاری بولن ذوالقعدة قد تاهن ۱۰۸۸ مکت  
 کرجان فادک سری سلطان غایه شاه فد هاری ایت جوا دان اداله تون کیت ایت دالم  
 تخت کرجان سبلس تاهن لائن هاری مکت تون کیت ایتئون مات فد هاری احد توجه  
 هاری



هاري بولن ذوالحجه فڊ تاهن ۱۰۹۹ ! مڪڙ ڪرڄاڻ تونڪيت فادڪڙ سري سلطان ڪماله شاه فڊ هاري ايتڄوا دان اڊاله بڳند ايت دالم تخت ڪرڄاڻ سبلس تاهن امفت بولن دو هاري مڪڙ بڳند ايت فون دتورنڪن اورغ سهدان اڊاله ڪرڄاڻ راڄ فرمفون دالم نڱري اڇه دارالسلام امفت اورغ اڊاله مان ڪرڄاڻ ايت انم فوله تاهن سميلن بولن توجه بلس هاري مڪڙ ڪرڄاڻ سلطان بدر العالم شريف هاشم جمال الدين فڊ هاري ربع دو فوله هاري بولن ربيع الاخر فڊ تاهن ۱۱۱۱ دان اڊاله تون ڪيت ايت دالم تخت ڪرڄاڻ دوتاهن امفت بولن دو بلس هاري مڪڙ بڳند ايتفون داتغ رحمة درفڊ الله تعالي هابس ڪارت ڪاڪي تاشنن دان سمبيغ فون تياڊ ڪواس لاکڙ مڪڙ دمغزو اڪنديرين درفڊ ڪرڄاڻ مڪڙ ڪلورله اي ڪنڄيغ مڪڙ بڳند ايتفون مات فڊ تاهن ۱۱۱۳ مڪڙ ڪرڄاڻ تونڪيت فرڪاس عالم ابن ابراهيم فڊ هاري سبت توجه بلس هاري بولن رمضان دان اڊاله بڳند ايت دالم تخت ڪرڄاڻ دو تاهن تيگ بولن دو فوله هاري مڪڙ بڳند ايت دتورنڪن اورغله اي درفڊ ڪرڄاڻن فڊ هاري اربع توجه هاري بولن محرم دان ترانتراله ڪرڄاڻ ايت ڪير تيگ بولن مان فڊ تاهن ۱۱۱۵ مڪڙ ڪرڄاڻ اتق تونڪيت بدرالعالم يغ برڱلر فادڪڙ سري سلطان جمال العالم

“ The king our sovereign died on Sunday the eighth day of the month *zu'l'kàduh*, in the year 1088 (1677), and *Paduka Sri sultan Ghayat Shah* began his reign on the same day. He sat on the throne during the period of eleven years and eight days, and died on Sunday the seventh day of the month *zu'l'hijjah*, in the year 1099 (1687), upon which day also *Paduka Sri sultan Kamalat Shah* became king, and his reign lasted eleven years, four months, and two days, when he was deposed. After this there was a succession of four queens, on the throne of *Achin*, the seat of peace, and these female reigns continued during a period of sixty years, nine months, and seventeen days. *Sultan Beder al-ālam Sherīf Hāsham Jamāled-dīn* ascended the throne on Wednesday the twentieth day of the month *rabi'al akhir*, in the year 1111 (1699), and when he had reigned two years, four months, and twelve days, it pleased

God in his mercy to visit him with contractions in his feet and his hands, so that he was no longer able to perform the offices of prayer; upon which he voluntarily abdicated the government, and retired to a place called *Tanjong*, where he died in the year 1113 (1701). On Saturday the seventeenth day of the month *ramadan*, *Perkasa Alam ibn Ibrāhīm* obtained the crown and had reigned only two years, three months and twenty days, when he was deposed from his government on Wednesday the seventh day of the month *muharram*. After an *inter-regnum* of about three months duration, in the year 1115 (1703), the son of *Beder al-ālam* succeeded to the throne, by the title of *Paduka Srī sultan Jamāl al-ālam*."

---

The MEMOIRS of *Kei Damang* and his FAMILY, written by *Inchī La'ūdīn*, his youngest Son, thus conclude.

شہدان سلام فٹنگل ایند ایت تیاد برکتاہون سگل انتق کی دمع ماسع ۲ منارہ فرچنتان  
درفد سبب منٹگلکن نگری سمٹک سگل انتقد یغ لکلاک برجالن ممواکن انتوشن ماسع ۲  
قد تیث ۲ نگری اورغ اد یغ ٹنگل ددالم فولو فرچ اد یغ لال کتانہ بالی اد یغ ٹرٹ دتانہ  
جاوا دمان نگری یغ تیاد ددالم فرنتہ کمٹنی ہلند دسنالہ تمٹت برھنتی لٹسان بورغ تربغ  
دمان اد بوہ کابو ماسق دسنالہ تمٹتن برھٹکٹ شہدان ادالہ سٹرت ہایم کایلاخن ایبو دمان  
اد اورغ یغ کاسہ دان مایغ دسنالہ تمٹت برھمباکن دیری دمکین سگل انتق کی دمع  
سلام فٹنگل بگند مات سٹای تاد سگل تون ۲ بارغ یغ مایچ سورۃ این ادفون فرکتان ددالم  
سورۃ این سٹرت دلپیت دغن مات کدواکن فرانٹوشن انتق کی دمع ادیت برادیت ملینکن  
اللہ سبحانہ وتعالی جوٹ یغ مٹتہوی ہمبان بورق دان بایت دالم دنیا این

“ From the period of the loss of their noble father, it is not to be  
conceived

conceived what cares and troubles have been experienced by every individual of the family of *Kei Damang*; the consequence of having left their native land of *Samanġka*. The sons were separated and scattered over various countries, as their fortunes happened to lead them. Some remained in the island of *Sumatra*, some proceeded to the island of *Bali*, whilst others sought those parts of *Java* which lie beyond the jurisdiction of the Dutch Company. Such were their resting places. Like birds they directed their flight to wherever the trees of the forest presented them with edible fruit, and there they alighted. They were in the state of chickens who had lost their careful mother. When they found persons who were disposed to favour and compassionate them, to those they devoted their services. Such has been the condition of *Kei Damang's* sons since the death of their noble parent. For the information of all respectable persons desirous of knowing their story, this narrative has been committed to writing, and so faithfully, that those who read may consider themselves as eye-witnesses of the adventures it relates. But the Almighty alone knows what is good and what is evil for (or, of) his servants in this world."

---

EXTRACTS from Legal and Theological Works.

اين باب ڏد ميٽاڪن سمپيڻ ڪرھان ڪدو يايٽ ڪرھان مٽياري دان ڪرھان بولن سبرمول مڪ  
 علما تياڊ ڪتبون حقيقت ڪرھان مٽياري ڪارن چپيان ڌرڌ ڌرين جو تياڊ اي بروبه تڦاف  
 ڪرھان بولن ايت ڪارن تياڊ چپيان ڏد ڌرين هان اي مڱمبل ڌرڌ بندرڱ دان ترڱ چپيان  
 مٽياري جو ائيل ترلندڱله بولن دڱن سبب ملنتڱ بوم انٿران دان انتار مٽياري مڪ جديله  
 اي تياڊ برچپاي

" The

"The subject of this chapter is the prayers to be used on the occasion of eclipses of both kinds, namely, those of the sun and those of the moon. In the first place (it should be mentioned that) the learned have not ascertained the true nature of the eclipse of the sun, for shining as he does with his own light, it should not be liable to variation. But with respect to the eclipse of the moon, as she has no light in herself, and only derives it from the brightness of the sun, it follows that when that light is hid from her by the earth's being in the line between her and the sun, she should become obscured or eclipsed."

.....

مشرت اقام چهاي متهاري يخ لئه چپيان كهد بولن كارن چهاي بولن ايت تباد چهاي  
 درين هان چهاي ايت چهاي متهاري جو پات فدان دان هان يخ بولن ايت بروله فنجاس  
 جو درفد چهاي متهاري دركارن اتوله كيت ليهمت تركاغ اد بولن ايت برجهاي دغن چهاي  
 يخ سمفرن دان تركاغ اد اي برجهاي دغن چهاي يخ كورغ دان تركاغ تباد اي برجهاي  
 ايت

"Thus it is (speaking of the visibility and invisibility of the Deity) with the light of the sun which is transmitted to the moon; for the light of the latter is not its own proper light, but only that of the sun communicated to it, and consequently the moon possesses only a reflected light from that of the sun. On this account it is that we sometimes see the moon shining with a full, and sometimes with a diminished light, and that at other times she is entirely deprived of light."

.....

اداله قبله ايت برلاين ۲ سبب برلاين ۲ بنومك قبله بنو مصر اداله بنتغ قطب بربتولن دغن  
 بلاكغ تليغ كيري دان قبله بنو عراق بربتولن بنتغ قطب دغن بلاكغ تليغ كانن دان قبله  
 كباكن بنو يمن بربتولن بنتغ قطب دغن هداثن فينق كيري دان قبله بنو شام بربتولن بنتغ  
 قطب



قطب دشن فیہی بلاکھ دان قبلہ بنو کجرات بریتول بنتھ قطب دشن باہ فیہی کانن دان  
قبلہ کپاکن نگری ملایو دان اچہ بریتول بنتھ قطب دشن لمبھ کانن فیہی ہدائن

“ The *keblat* (or direction of the face in prayer) varies according to the different situation of countries (with respect to the temple of *Mecca*). For the *keblat* of EGYPT the North star must be brought to bear in a direction from the hinder part of the left ear ; for that of IRAK, in a direction from the hinder part of the right ear ; for that of most part of YEMEN, from the fore part of the left side ; for that of SYRIA, from the back ; for that of GUJERAT, from the right shoulder ; for the *keblat* of most *Malayan* countries and of ACHIN, the North star must be in a direction from the fore part of the right flank.”

.....

مک دچرتراکن سورخ کڈد نبي صلي الله عليه وسلم پیوسن اک ملیہیت بولن مک نبي  
الله ثون فواس دان دسورھن اکن سکڈل مانشی مہوساکندي دان اثبیل فوسالہ کیت دشن  
سورخ شکس یخ عادل تیگٹ قولہ ہاری کٹھ مک واجبلہ کیت بوک فواس جکلو تیاد  
ملیہیت بولن دان تیاد خبار سکالفون دان اثبیل ملیہیت بولن قد سوات نگری مک واجبلہ  
فواس قد نگری یخ موافقہ تمثت تربت متہارین کارن برسماں تمثت تربت دان جک  
تیاد موافقہ تمثت تربت متہاری مک تیدالہ واجب فواس قد نگری یخ تیاد ملیہیت بولن  
ایت کارن ملیہیت بولن این برلینلینن سبب برلینلینن تمثت تربت متہاری

“ Upon a person's saying to the Prophet (on whom be the blessing of God, and peace), I see the (new) moon, he began his Fast, and he gave command to all men to fast also. When the fasting shall have been duly observed for thirty complete days, of which a respectable person is to bear testimony, it is proper to discontinue it, although the moon should not then have become visible, nor any vapour arisen to obstruct the view

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of

of it. When the (new) moon has been observed from any town, it is incumbent upon the inhabitants of any other town agreeing with the former in respect to the time of sun-rise (situated in the same meridian), to commence their Fast also, in consequence of such agreement; but where a coincidence with respect to the time of sun-rise does not exist, it is not required that the Fast should take place in that town where the moon has not yet been seen, because the difference of the time of her becoming visible may be occasioned by the difference of the time of sun-rise at the two places (that is, by the difference of their longitude)."

.....

مَكِّ سَيِّدِيَانِ دَكْتَوِي دَان دَكْنَل دَان دَاعْتَقَادَكِن دَان دَعْمَلَكِن اِثْ اَرْت لَالَه اِلَا اِلله ايت  
 دَعْن بِيَّاسِ عَرَبِي دَان اِثْ اَرْتِيْن دَعْن بِيَّاسِ فَرَّاسِي دَان اِثْ اَرْتِيْن دَعْن بِيَّاسِ اَوْرَغْ فَّاسِي  
 اَدْفُونْ كَلَمَه تَوْحِيد لَالَه اِلَا اِلله فِد بِيَّاسِ عَرَبِي لَا اَنْيَه لِي اِلَّا اِلله اَرْتِيْن تِيَادْ وَجُودَكْ هَاكْ اِلله  
 دَان اَرْتِيْن دَعْن فَرَّاسِي نِيْسِتْ مَسْتِي مَن مَكْرُ اِلله اَرْتِيْن تِيَادْ وَجُودَكْ هَاكْ اِلله دَان اَرْتِيْن فِد  
 بِيَّاسِ اَوْرَغْ فَّاسِي سَفَرْتْ يَحْ تَرْسَبْتْ فِد اَرْت بِيَّاسِ عَرَبِي دَان يَحْ تَرْسَبْتْ فِد بِيَّاسِ فَرَّاسِي  
 ايت مَكْ حَامِلْ سَكْلْ اَرْت يَحْ تَرْسَبْتْ ايت دَان مَقْصُودْ سَكْلْ يَحْ تَرْسَبْتْ مَن تَوْحِيدَكِن  
 ذَاتْ اِلله تَعَالِي دَعْن سَكْلْ كَسْمَقْرَنَانْ لَاكْ مَهْتَاكِن كَهْتَانْ كَهْسَارَنْ دَان كَمَلِيَانْ دَالَمْ كَانَانْ  
 ايت

" It behoveth us to know, and to bear in mind, and to believe, and to regulate our actions by the meaning of the words لَالَه اِلَا اِلله in the Arabic language, in Persian, and in the language of the people of *Pasē* (the Malayan). This symbol of Unity signifies in Arabic, " I have no other existence than that of God." As rendered in Persian it has the same meaning, and in the language of *Pasē* it has likewise the above-mentioned signification. Now the result of all these meanings and the intention of all that has been stated is to prove the Unity of the essence of the Almighty,

Almighty, with all his perfections, and also make manifest his greatness and his glory comprehended in that Unity." (This perversion of the meaning of the well-known Mahometan symbol or profession of faith, "there is no god but God," appears to be a pious fraud of some sect, to answer the purposes of their mystical doctrine. *Pasē* here spoken of was formerly a city of considerable note, on the northern coast of Sumatra, afterwards subjected to the dominion of *Achin*, and reduced to insignificance. The book from whence these extracts are made, written in a fine hand and with uncommon accuracy, was probably composed at that place.)

.....

افكال الله سبحانه وتعالى منجديكن روح القدس ارتين پايغ سوچ مك فرمان الله تعالى  
كندان ايت اكلوله سقرت چرمس دان دشن ديكو جو يغ مليهت كند سكل يغ موجود ستله  
براث لماك جاد روح القدس ايت مك دجديكن الله تعالى ارواح ارتين سكل پايو مك اداله  
روح القدس ايت فوهن قد ارواح دان ارواح ايت چاوغ قد روح القدس تناف چاوغ يغ  
تياد چري درقد فوهن دان يغ تياك تگل درقدان

"When God Almighty had created the Holy Ghost, that is to say the pure Spirit, he said unto him, thou shalt be as a mirror, and in thee alone shall be beheld all existing things. Some time after the creation of the Holy Ghost, God created all spirits or souls, and the Holy Ghost is to all spirits what the stem is to the branches, and they are to him what the branches are to the stem; but branches which cannot be separated from their stem nor fall off from it."

.....

بيو تياك ان وجد لايين درقد وجود الله مك سكل وجود يغ باين يغ پات اين فون ميتاكن  
وجودن

وجوده یخ اس ایت جو دان سکل صفة یخ باقی یخ پات این ثون مپتاکن صفات یخ اس  
ایت جو دان سکل فعل یخ باقی این ثون مپتاکن فعل یخ اس ایت جو

“ Now there is no other existence distinct from the existence of God, and all these numerous objects (of sense) serve only to manifest the existence of the One ; so also do all visible qualities and visible attributes serve only to manifest His sole existence.”

.....

برسیاٹ معتبوی فرکتان یخ ترسبت این نسچای دکتبویالہ داتثن درؤد الله دان کمبلیہ  
ئون کفدان دان نسچای دکنلپالہ وجود درین یخ ظاهر این تیاد لاین درؤد وجود الله

“ Whoever understands the words above-mentioned will certainly know (what is meant by) his proceeding from God, and his (ultimate) return to Him, and will certainly be aware that his own external nature is not distinct from the essence of the Deity.”

.....

مک درکارن انیلہ د باو اولہ ستعہ درؤد سکل علما مثال افام امیق دشن ایر مک درؤد فیتق  
مظہر دان اسمان امیق ایت لاین درؤد ایرادفون جک کو تیلک دان کوفکرکن درؤد فیتق  
حقیقتن دان باطن امیق ایت تیاد لاین درؤد ایرهان یخ لاین ایت قد نماں ظاهر  
ایت جو

“ It is with this object that some of the learned commentators have adduced an example (of identity and diversity) in the instance of “ wave ” and “ water ; ” for with respect to appearance and name, the wave is to be distinguished from the water ; but if you view and consider them with respect to their real, internal nature, wave is not distinct from water, or only so far as regards exterior form and name.”

GENESIS,



## GENESIS, Chap. XLV.

شهادان مک یوسف تیداله بوله منهنای درین لاک ددافن سکلین اورغ یغ بر دیر دسیس  
 ایت مک ای میروله سورله سکلین اورغ کلور درقد سسیک مک تیداله اد سورغ تغل  
 سرتان اثبیل یوسف ماو میتاکن درین کقد سوداران \* مک ای فون پارغینله سوران دغن  
 تئیسین شیغ مک اورغ مصری سده دغر دان اورغ ایسی استان فرعون لاک سده دغر  
 ایت \* مک یوسف فون کتاله کقد سکل سوداران اک انیله یوسف لیکه بقاک اد هیدث  
 مک سوداران ایت تیداله سمقت مپاهت فدان اوله کارن برگنتارنله مریکیت درقد هدافن \*  
 دان یوسف کتاله کقد سکل سوداران برهمقیرله اقاله کفداک مک اورغ ایت برهمقیرله لاکفون  
 کتاله ای اک انیله یوسف سودار کام یغ کام سده جول کنکری مصر \* هان سکارغ جاشنله  
 کام برسوسه دان جاشنله غرن هتیم اوله کارن کام سده جول اک کماری کارن اکن مهندوئی  
 کاورغ الله سده میوره داک فرگ دموک کام \* سبب سکارغ تله اد دو تاهن کلنارن دالم  
 تانه این دان لاک تغل لیم تاهن یغ سلمان بوکن اکن جاد فنگلاان دان فونین \* تناف  
 الله سده میوره اک فرگ دموک کام سفای جدیدن کام اکن فنگلن دیاتس بوم دان  
 ممبریکن قد کام هیدث ان اکن کلوتن بسر \* سکارغ فون بوکن کام این سده میوره اک  
 کماری هان الله جوگ یغ سده اشکت اک اکن باف قد فرعون دان اکن تون قد سگنث  
 ایسی استان دان مگو بوم قد سلوره تانه مصر \* برسگزاله دیری کام دان فرگیله مودق کقد  
 بقاک مک کام اکن کات کفدان دهکینله کات انقم یوسف بیو الله سده اشکت اک اکن  
 تون قد سلوره تانه مصر داتغله هیلر کفداک دان جاشنله تون برلین \* مک اشکو اکن دودق  
 دتانه جوشن دان اکن اد دکت کفداک اشکو این دان سکل انقم دان سکل چچوم دان  
 کمبغ دهب ام دان لمبوام دان بارغ سسوات یغ اد فدام \* مک اک هندق فیار اشکو  
 دسیت کارن لاک لیم تاهن کلنارن ننت دانغ سفای جاعن اشکو کن کفان اشکو این دان  
 ایسی

ایسی رومه دان سکل لاین ۲ یغ اد سرتام \* مک یو سسکهن مات ۲ سکل کام اد ملیت  
 دان مات اد یقک بهمین ایت یو مولک یغ برکات کڈام \* مک ممبریاله کام کڈ  
 بگاٹ سکل کملیانک ددالم مصر دان سکل سسوات یغ کام سده لیت ایت مک برسگراله  
 دیری کام دان بواله بگاٹ هیلر کماری این \* لال ای بردکله لیر بهمین ادیقن دان مناعسله  
 دان بهمین فون مناعسله لکت قد لیرن \* لاکفون ای مچوچٹ سکل سودران دان مناعسله  
 انس مریکیت دان کمیدین درقد ایت برتوتزله سکل سودران دشن دی \* سته سوار کدغارنله  
 دالم استان فرعون مغان سودار ۲ یوسف ایت سده داتغ مک اداله ایت بایک قد مات  
 فرعون دان قد مات سکل ساکین \* ادفون برسبداله فرعون کڈ یوسف کتاله کڈ سودار ۲م  
 بوتله اوله کام فرکار این یائیت موتله بناتغ ۲ دان برجالله فرک ماسق کتانه کنعان \* دان  
 امبله باو باف کام دان ایسی رومه کام سرتام دان داتغله کڈداک مک اک اکن ممبری  
 قد کام یغ ترترام درقد تانه مصر دان کام بوله ماکن لمق تانه این \* کارن اتسم فاسنک این  
 جوک بوتله کام بکیت امبله بگ کام دردالم تانه مصر برات فداي اکن کاتق ۲ کام دان  
 اکن بین ۲ کام دان هندقله کام باو باف کام داتغ کماری \* دان جاعنله مات کام رندو اکن  
 سکل سرب رومه کام کارن یغ ترترام درقد سکنف تانه مصر ایت اکن اد بگ کام \* مک  
 اورغ بنی یسرایل ایت بوتله دمکین جوک مک یوسف فون بریله قد مریکیت برات  
 فدای سفرت اکن فاسن فرعون دان لاگ دبیرین بکل قد جالن \* ارکین مک دانگراهین قول  
 ماسخ ۲ قد مسورغ فرسالن کاین هان قد بهمین دبیرین تیگ راتس کغ فیرق دان لیم فرسالن \*  
 دان سباکی لاگ قد بغان دکیمرن سقوله ایگر کلدی جنتن سارت دشن بارغ یغ ترفیله دردالم  
 تانه مصر دان سقوله ایگر کلدی بتین سارت دشن کندم دان روپی دان لوق اکن بغان قد  
 جالن \* دان دسورهن سوداران فرک برجالن مک برجالله ای دشن دکتان کڈدان جاعنله  
 کام برچدرا دجالن \* مک فرگیله مریکیت مودق دردالم مصر دان داتغله ماسق تانه کنعان  
 کڈ یعقوب بغان ایت \* تتکال ایت مریکیت ممبریاله فدان اوجرت یوسف لاگ اد هیدش  
 دان سغکه ۲ اد ای مگو بوم قد سلوره تانه مصر تتکال ایت مرچاله هتین کارن تیدانه ای  
 فرچای

ټړچاي ډد مړيکيت \* تتاف اټبيل دي سده هابس توتر سکل کات ۲ يوسف ايت ډدان  
يغ تله دکناکنن ډد مړيکيت دان اټبيل اي ليټله سکل ډدائي يغ يوسف سده کيرم اکن  
مماو دي مک پاو يعقوب بټان ايت سده جاد هيډف ډول \* مک کتاله يسرايل ډداله  
جوټ يوسف انتک لاک او هيډف اک ماو ډرټ دان هندق ليټ دي دهول درډ  
اک مات

### The GOSPEL of ST. MATTHEW, Chap. VI.

ايټله جاشن کام ممبري صدتم دهادن مانسي اکن کارن دليټ اولهن مليکن تياډ ان ډد  
کام بارغ ډبال سام بټام يغ او دسورټ \* سبب ايت اټبيل اشکو ممبري صدقه جاشنله  
سوره اورغ برتيث نفيري دهادنم سټرت اورغ منافق سده بياس برپوت دالم کنيسه دان  
لبه ۲ سټاي مړيکيت دهرماي اوله مانسي دغن سسټين اکن برسېد ډد کام ديورغ اکن تريم  
ډېلان \* تتاف تتکال اشکو ممبري صدقه جاشن بير تاغنم کيري معتوي اف دټرپوت تاغنم  
کانن \* سټاي صدتم دبري برسېوني مک بټام يغ مليټ سسوات يغ تربوني اي سندبيري  
جوټ اکن ممبالس ايت ډدام پات ۲ \* مک اټبيل اشکو سمبيغ جاشن کام برلاک سټرت  
اورغ منافق دالم کنيسه دان ډد فنجور لبه ۲ سټاي اي کليټن ګرغ کډد مانسي سسټنه جوټ  
اکن برسېد ډد کام بيو ديورغ اکن تريم ډېلان \* تتاف اشکو اين منکال اشکو هندق سمبيغ  
ماسقله کدالم بيلقم دان کنچيکنله ډنتوم لال برډعا کډد بټام يغ او دتمت يغ غايب مک  
بټام يغ مليټ سسوات يغ غايب اکن ممبالس ايت ډدام پات ۲ \* مک بلمان کام  
سمبيغ جاشنله کام مټولغ ۲ کات ۲م دغن سي ۲ سټرت اورغ باټي کارن مړيکيت سټک بيو  
اي اکن دټردغرکن اوله کپاکن کات ۲ن \* هباي جاشنله کام جاد سټرت مړيکيت کارن باټ  
کام تاد سکل بارغ يغ برکون ډد کام دهول درډد کام منت دعا کډدان \* سبب ايت هندقله  
کام سمبيغ دمکينله بپين يا باټ کامي يغ او دسرټ نمام دټرسپيله کران کرجانم داتغله  
کهندقم

کهندقم جدیلہ سقرت دالم سورٹ دمکینله داتس بوم \* رزقي کامي مپاري ۲ بريہ اکن  
 کامي ټد هاري اين \* دان امښيله ټد کامي سگل کسلاهن کامي سځځن کامي اين مځمځوني  
 ټد اورغ يځ برساله ټد کامي \* دان جاعنله هنتر کامي کځد ټرچوبان ملينکن لځسکځله کامي  
 درټد کچياتن کارن اشکو امځون کرجان دان کواس دان کمليان سمځي ککل امځن \* کارن  
 جکلو کام مځمځوني ټد مانسي سگل کسلاهنن مک ټقام سماوي لاځ مځمځوني ټد کام \*  
 تناف جکلو تياډ کام مځمځوني ټد مانسي سگل کسلاهنن مک تياډ جوځ ټقام اکن مځمځوني  
 کسلاهنم \* لاځځون منکال کام برټواس جاعن برلکوم سقرت اورغ منافق دش مورغ مکام  
 کارن مريکيت سورمکن روځ مکان سځاي اي کليياتن ټد مانسي تنکال اي برټواس سځځځه  
 اک برسډ ټد کام بيو ديورغ اکن تريم ټځلان \* تناف اشکو اين افبيل اشکو برټواس هندقله  
 مځورځکن کځلام دان ممباسه مکام \* اځر جاعن اشکو کليياتن ټد مات اورغ برټواس هان  
 ټد ټقام جوځ يځ اد دتمځت يځ غايب مک ټقام يځ مليهت سسوت يځ تربوني  
 اکن ممبالس ايت ټدام پات ۲ \* جاعنله کام برسمځن بځ دريم بند ۲ داتس بوم دمان  
 گيځس دان کراتن ممبساکن دان دمان اورغ ټنچوري مځځځ ترس اکن منچوري \* ملاينکن  
 هندقله برسمځن بځ دريم بند ۲ دالم سورٹ دمان بوکن اد گيځس دان بوکن اد کراتن  
 ممبساکن دان دمان اورغ ټنچوري تياډ مځځځ ترس اکن منچوري \* کارن بارغ دمان اد  
 بندام دسان جوځ اد هتيم \* ترغ بدنم ايت اد مات لاځځون جکلو مځام اد بتل سځځځ  
 توبيم اکن برتراعن \* تناف جکلو مځام اد جاهت سځځځ توبيم اکن برکلاځن لاځځون جکلو ترغ  
 يځ دالم ايت جادگځ بوکن کځالځ کځلاځن ايت \* بارغ سورغ تياډ سمځت دځرهمب  
 کباوه دو تون کارن تدائت تياډ اي ممبځي ساله سوات دان مځاسه يځ لاین اتو اي برلکت  
 ټد ساله سوات دان مليهت موده يځ لاین تياډ کام سمځت دځرهمب کباوه الله دان کباوه  
 برهال \* سبب ايت اک برسډ ټد کام جاعنله برچنت اکن ديري کام اف کام اکن ماکن  
 دان اف کام اکن مينم دان جاعن اکن توبه کام اف کام اکن فاكي بوکنکه ديري ايت تربله  
 درټد مکانن دان توبه درټد ټکايين \* ليپتله بورغ ۲ دادر بيو تياډ اي منابر دان تياډ مځم  
 دان



دان تياد ڪمڻلڪن اٺ ۲ ڪڊالم جلائڻ مڪڻ بڻام سماوي ڦيراڪن دي ايت بوڪنڪه ڪام اين  
 ترلڀه اُتم درڻد اي ايت \* سياڻ ڪڙاڻن درڻد ڪام دڻن برچنت سمڻت تمڀه ڦڊ لمڳاڻ  
 سوات جڳڻ جوڳ \* دان اڪن ڦاڪين مڻاڻ ڪام برچنت هندقله مڻامت ۲ اي بوڳ باڪڻ  
 دڦادڻ بڳمان اي برتمڀه تياد اي بڪرچ دان تياد اي مڻنٽه \* تتاڻ اڪڻ برسڊ ڦڊ ڪام بهو  
 راج سلیمان سنديري دڻن سڳل ڪمليانن تياد ترهياس مڻرت ستڻڪي بوڳ ايت \* اڏڻون  
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 جاڻنله ڪام برچنت اڪن ڪيسوقن هاري ڪارن ايسق ايت اڪن ڦليراڪن سنديرين چوڪڻله جوڪڻ  
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